

A. Gr. a.  
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CAMBRIDGE TEXTS  
WITH NOTES



HIPPOLYTUS OF EURIPIDES  
—  
PALEY.



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836<sup>f</sup>

*Euripides*











THE  
HIPPOLYTUS OF EURIPIDES.



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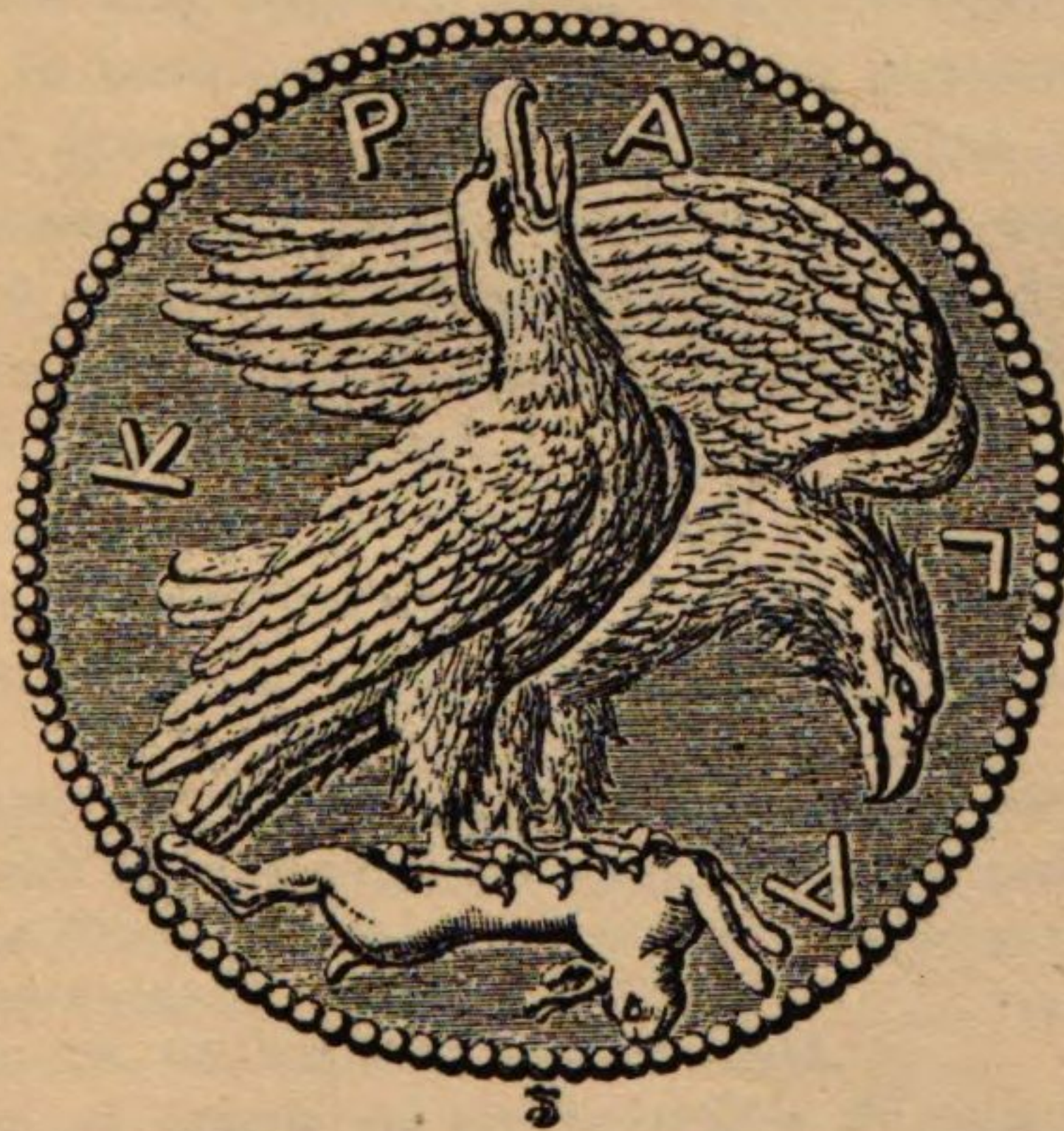
THE  
HIPPOLYTUS OF EURIPIDES.

With Brief Notes for Young Students.

BY

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## INTRODUCTION.

THIS play was entitled *Στεφανίας* or *Στεφανηφόρος*<sup>1</sup>, from the incident of Hippolytus offering a chaplet of flowers to the statue of his patron goddess Artemis (v. 73), and to distinguish it from another and earlier<sup>2</sup> play called *Ἰππόλυτος καλυπτόμενος*, in which the body of the youth was covered as it was brought on the stage by attendants. This was rather a second edition or improvement on the other than a new play or another portion of a trilogy. The former play appears, from many passages in Aristophanes<sup>3</sup>, to have been attacked for the immorality of the characters drawn by the poet, especially that of Phaedra. In the present play he corrected what was amiss or deserving of blame in the former<sup>4</sup>, and certainly he has produced a great work of art, not inferior, perhaps, to any extant work of the tragics<sup>5</sup>.

We learn from the *didascaliae*, or stage-records preserved in the Argument, that the play was brought out in the archonship of Epameinon, Ol. 87. 4, or B.C. 429, the

<sup>1</sup> Similarly the *Ajax* of Sophocles was called *μαστιγοφόρος* from the whip with which the hero beat the cattle in his madness, v. 242.

<sup>2</sup> Argum. (from the *didascaliae*), ἐμφαίνεται δὲ ὕστερος γεγραμμένος, i.e. the *Στεφανηφόρος*.

<sup>3</sup> Thesm. 153, 497, 547, 550. Ran. 850, 1043.

<sup>4</sup> Argum. τὸ ἀπρεπὲς καὶ κατηγορίας ἄξιον ἐν τούτῳ διώρθωται τῷ δράματι.

<sup>5</sup> τὸ δὲ δρᾶμα τῶν πρώτων, Argum. This means, not that the play is one of the poet's earliest, but that it is one of his best,—of the first class, as we say; or possibly, 'one of those which obtained the first prize.' In the *Ὑπόθεσις* to the *Andromache* we read τὸ δὲ δρᾶμα τῶν δευτέρων, and in that to the *Orestes* τὸ δρᾶμα τῶν ἐπὶ σκηνῆς εὐδοκιμούντων.



year of Pericles' death. Euripides gained the first prize, Iophon, the son of Sophocles, the second, and Ion (of Chios) the third. The scene is laid at Troezen, which in the time of Theseus was an appanage of Athens<sup>1</sup>, and the chorus consists of young married Troezenian ladies<sup>2</sup>.

The play is remarkable, not only as recording a legend or tradition known to us in other narratives<sup>3</sup>, of the triumph of chastity over temptation, but as containing Orphic doctrines, which appear to have inculcated, among other ascetic exercises<sup>4</sup>, the merit and virtue of absolute continence<sup>5</sup>. The moral of the play tends rather to show the danger of rejecting the natural gifts of the gods, and slighting their prerogatives. It was from his presumptuous disregard of the goddess of love that Hippolytus met with his untimely fate<sup>6</sup>. In order to attain her end, she had inspired Phaedra, the daughter of the Cretan king Minos, and the wife of Theseus, with a secret passion for Hippolytus, who was the illegitimate son of Theseus by an Amazon called Antiope. She pines and abstains from food till her friends are seriously alarmed at her condition. The real cause of her malady, after some hesitation, is avowed to the nurse, who, desirous only of saving her mistress' life, and not much concerned about the morality of the proceeding, endeavours, without the knowledge or concurrence of Phaedra, to bring about a meeting between the two. Hippolytus is shocked at the proposal, and utters indignant reproaches against the whole race of women. Nevertheless, as he is under an oath of secrecy, extorted from him by the nurse, he resists the natural impulse of his honourable mind to reveal the whole affair to his father<sup>7</sup>. Phaedra, little thinking that the nurse had left her in order

<sup>1</sup> See v. 1158. (Of course this is legend and not history.)

<sup>2</sup> vv. 165—70. 710, *παῖδες εὐγενεῖς Τροιζήνιαι*.

<sup>3</sup> E. g. that of Bellerophon and the wife of Proetus, in Il. vi. 160 seqq., that of Joseph and Potiphar's wife, Gen. xxxix.; and Fielding's character of 'Joseph Andrews.'

<sup>4</sup> See v. 952.

<sup>5</sup> See v. 1006, compared with 73 seqq.

<sup>6</sup> vv. 21, 48, 1400—2. In this sense, the 'Hippolytus' may be compared with the 'Bacchae.'

<sup>7</sup> v. 658.



to inform Hippolytus of her love, sees no escape from disgrace but by suicide. Before executing her purpose, she composes a letter to Theseus (then absent from Troezen for the purpose of consulting the oracle), and makes a formal charge against Hippolytus of having had designs for her seduction. Theseus, enraged at the supposed baseness of his son, whose defence he regards as mixed falsehood and hypocrisy, utters against him a curse, one of three which his father Poseidon had promised should be effective against his enemies. Accordingly, as he is leaving Troezen in a car, accompanied by his friends, who escort him to the confines of the land from which he has been banished for ever by Theseus, a sea-monster appears, sent by Poseidon, and so scares the spirited steeds that they overturn the car on the rocky shore, and Hippolytus is fatally hurt. He survives long enough to be reconciled to his father, and to take leave of his devoted friend and companion in the chase, the virgin-goddess Artemis.

There is much that is touching as well as instructive in this beautiful story. Hippolytus, if not devoid of a kind of pedantry, is a pure-minded youth, brought up with a religious horror of sin, and with so tender a conscience that he had rather bear the false charge against him than violate an oath which, under the circumstances, he feels is hardly of moral obligation<sup>1</sup>. This drama therefore is a eulogy of *σωφροσύνη* and *εὐσέβεια*. The Orphic and Pythagorean philosophy inculcated the doctrine of a future judgment<sup>2</sup>, and the reward of virtue and self-denial in this life. There is a strong sentiment in man that such is really his destiny<sup>3</sup>; and to the pagan mind heroic honours after death<sup>4</sup> and a happy abode in Elysium were the fulfilment of this aspiration.

<sup>1</sup> v. 612.

<sup>2</sup> Pind. Ol. ii. 58, τὰ δ' ἐν τᾷδε Διὸς ἀρχᾷ ἀλιτρά κατὰ γὰρ δικόζει τις. Aesch. Suppl. 226, κακεῖ δικάζει τὰπλακῆμαθ', ὡς λόγος Ζεὺς ἄλλος ἐν καμοῦσιν ὑστάτας δίκας. Compare the beautiful character of young Jason, brought up in innocence with Chiron's daughters, Pind. Pyth. iv. 103.

<sup>3</sup> Hor. Od. iii. 17, 21, 'Quanto quisque sibi plura negaverit, a dis plura feret.'

<sup>4</sup> See v. 1423.—Pausan. ii. 32. 1, 'Ἰππολύτῳ τῷ Θησέως τέμενός τε ἐπι-



The legend of Hippolytus' death is perhaps adapted to the name, which seems to have come from the Amazonian Queen Hippolyte<sup>1</sup>. He is the *Virbius* of Roman myth<sup>2</sup>, the spectral hunter who frequents the darksome woods with the Cretan Artemis Dictynna<sup>3</sup>. It was said that as a reward for his virtue he was restored to life by Aesculapius, who was blasted for his presumption by a thunderbolt from Zeus<sup>4</sup>.

A contrast seems intended by the poet between the violence of Phaedra's passion which she was unable to resist<sup>5</sup>, and the strong self-control of Hippolytus. The following elegant epigram<sup>6</sup> expresses this fact, which ought not to escape the reader's attention in estimating the character of Phaedra :

Σωφροσύνη καὶ Ἔρως κατεναντίον ἀλλήλοισιν  
ἐλθόντες ψυχὰς ὤλεσαν ἀμφοτέροι.  
Φαίδρην μὲν κτείνειν πυρόεις πόθος Ἴππολύτοιο,  
Ἴππόλυτον δ' ἀγνὴ πέφνε σαιοφροσύνη.

With the Roman poets Hippolytus was the typical hero of self-restraint. Thus Propertius describes a *lena* as so seductive that she could make even an Hippolytus go astray<sup>7</sup>.

We must bear in mind moreover that the Greeks thought suicide,—in a good cause, at least,—highly honourable<sup>8</sup>, and that of falsehood they took a very lenient view. The fault often brought against Phaedra, of wrongly accusing Hippolytus, was due to the natural resentment of

φανέστατον ἀνεῖται, καὶ ναὸς ἐν αὐτῷ καὶ ἄγαλμά ἐστιν ἀρχαῖον. Ibid. iii. 12, 9.

<sup>1</sup> vv. 351, 581.

<sup>2</sup> Virg. Aen. vii. 766. Ovid. Fast. iii. 265, vi. 756.

<sup>3</sup> This story, like that of Endymion, arose from the apparent contact of the moon with the earth at the horizon. See the note on v. 745.

<sup>4</sup> Alcest. 3. Aesch. Ag. 992. Virg. Aen. vii. 770. Pausan. ii. 27. 4.

<sup>5</sup> v. 1034, ἐσωφρόνησεν οὐκ ἔχουσα σωφρονεῖν, 'she was wise in dying when she could no longer control her love.'

<sup>6</sup> Anthol. Gr. ix. 132.

<sup>7</sup> Propert. v. 5, 5, Docta vel Hippolytum Veneri mollire negantem.

<sup>8</sup> Especially that by the sword; see Eur. Hel. 299. Troad. 1012.



a woman who thought herself both slighted and disgraced<sup>1</sup>. She had feared to face Theseus, and she had sought for a plea which would excuse her in his eyes. She had resolved that, if they could not live together, they should die together.

It is really difficult to estimate too highly the merits of this fine play. All the characters, rightly understood, are true to nature: and it is only because motives are superficially viewed that the adverse criticisms of Aristophanes have found any favour<sup>2</sup>. Phaedra prefers death to dishonour, the nurse prefers her mistress' life to her morals, and so counsels the indulgence of a passion which she thinks may remain concealed<sup>3</sup>; Hippolytus prefers virtue to sensual pleasures placed within his grasp. Not less natural is the hasty anger of Theseus, which was pardonable under his terrible mistake, and which is amply atoned for by his remorse in the touching scene of mutual forgiveness and reconciliation at the close of a play, which deserves, if any play ever did, the name of a genuine Tragedy.

<sup>1</sup> Juvenal well understood this, Sat. x. 328,

Mulier saevissima tunc est,

Quum stimulos odio pudor admovet.

A poet has to deal with a *legend*, which he is not at liberty to alter, but can only treat in the most natural manner that the circumstances allow of.

<sup>2</sup> He may indeed have referred to the former play, the *Ἰππ. καλυπτόμενος*. But he parodies a line from the present play (345) in *Equit.* 16, which was brought out only five years later.

<sup>3</sup> v. 462—466.



ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

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ΑΦΡΟΔΙΤΗ.

ΙΠΠΟΛΑΤΟΣ.

ΘΕΡΑΠΟΝΤΕΣ.

ΧΟΡΟΣ ΤΡΟΙΖΗΝΙΩΝ ΓΥΝΑΙΚΩΝ.

ΤΡΟΦΟΣ.

ΦΑΙΔΡΑ.

ΑΓΓΕΛΟΣ.

ΘΗΣΕΥΣ.

ΕΞΑΓΓΕΛΟΣ.

ΑΡΤΕΜΙΣ.



## ΕΥΡΙΠΙΔΟΥ ΙΠΠΟΛΥΤΟΣ.

### ΑΦΡΟΔΙΤΗ.

Πολλὴ μὲν ἐν βροτοῖσι κοῦκ ἀνώνυμος  
θεὰ κέκλημαι Κύπρις, οὐρανοῦ τ' ἔσω,  
ὅσοι τε πόντου τερμόνων τ' Ἀτλαντικῶν  
ναίουσιν εἴσω φῶς ὀρώντες ἡλίου,  
τούς μὲν σέβοντας τὰμὰ πρεσβεύω κράτη, 5  
σφάλλω δ' ὅσοι φρονοῦσιν εἰς ἡμᾶς μέγα.  
ἔνεστι γὰρ δὴ καὶ θεῶν γένει τόδε,  
τιμώμενοι χαίρουσιν ἀνθρώπων ὑπο.  
δείξω δὲ μύθων τῶνδ' ἀλήθειαν τάχα·  
ὁ γάρ με Θησέως παῖς, Ἀμαζόνος τόκος, 10  
Ἰππόλυτος, ἀγνοῦ Πιθθέως παιδεύματα,  
μόνος πολιτῶν τῆσδε γῆς Τροιζηνίας  
λέγει κακίστην δαιμόνων πεφυκέναι.  
ἀναίνεται δὲ λέκτρα κοῦ ψαύει γάμων·  
Φοίβου δ' ἀδελφὴν Ἄρτεμιν, Διὸς κόρην, 15  
τιμᾶ, μεγίστην δαιμόνων ἡγούμενος·  
χλωρὰν δ' ἀν' ὕλην παρθένω ξυνὼν αἰεὶ  
κυσὶν ταχείαις θήρας ἐξαιρεῖ χθονὸς,  
μείζω βροτείας προσπесῶν ὁμιλίας.  
τούτοισι μὲν νῦν οὐ φθονῶ· τί γάρ με δεῖ; 20  
ἀ δ' εἰς ἔμ' ἡμάρτηκε τιμωρήσομαι  
Ἰππόλυτον ἐν τῇδ' ἡμέρᾳ· τὰ πολλὰ δὲ  
πάλαι προκόψασ', οὐ πόνου πολλοῦ με δεῖ.  
ἐλθόντα γάρ νιν Πιθθέως ποτ' ἐκ δόμων  
σεμνῶν ἐς ὄψιν καὶ τέλη μυστηρίων 25  
Πανδίωνος γῆν πατρὸς εὐγενῆς δάμαρ  
ἰδοῦσα Φαίδρα καρδίαν κατείχετο  
ἔρωτι δεινῶ τοῖς ἐμοῖς βουλεύμασι.  
καὶ πρὶν μὲν ἐλθεῖν τήνδε γῆν Τροιζηνίαν,



πέτραν παρ' αὐτὴν Παλλάδος κατόψιον 30  
 γῆς τῆσδε ναὸν Κύπριδος ἐγκαθείσατο,  
 ἔρωσ' ἔρωτ' ἐκδημον· Ἴππολύτῳ δ' ἐπὶ  
 τὸ λοιπὸν ὠνόμαζεν ἰδρῦσθαι θεάν.  
 ἐπεὶ δὲ Θησεὺς Κεκροπίαν λείπει χθόνα,  
 μίασμα φεύγων αἵματος Παλλαντιδῶν, 35  
 καὶ τήνδε σὺν δάμαρτι ναυστολεῖ χθόνα,  
 ἐνιαυσίαν ἐκδημον αἰνέσας φυγὴν,  
 ἐνταῦθα δὴ στένουσα κακπεπληγμένη  
 κέντροις ἔρωτος ἢ τάλαιν' ἀπόλλυται  
 σιγῇ· ξύνοιδε δ' οὔτις οἴκετῶν νόσον. 40  
 ἀλλ' οὔτι ταύτῃ τόνδ' ἔρωτα χρὴ πεσεῖν·  
 δείξω δὲ Θησεῖ πρᾶγμα, κακφανήσεται.  
 καὶ τὸν μὲν ἡμῖν πολέμιον πεφυκότα  
 κτενεῖ πατήρ ἀραῖσιν, ἃς ὁ πόντιος  
 ἄναξ Ποσειδῶν ὤπασεν Θησεῖ γέρας, 45  
 μηδὲν μάταιον ἐς τρίς εὐξασθαι θεῶ.  
 ἢ δ' εὐκλεῆς μὲν, ἀλλ' ὅμως ἀπόλλυται,  
 Φαίδρα· τὸ γὰρ τῆσδ' οὐ προτιμήσω κακὸν  
 τὸ μὴ οὐ παρασχεῖν τοὺς ἐμοὺς ἐχθροὺς ἐμοὶ  
 δίκην τοσαύτην ὥστ' ἐμοὶ καλῶς ἔχειν. 50  
 ἀλλ' εἰσορῶ γὰρ τόνδε παῖδα Θησέως  
 στείχοντα, θήρας μόχθον ἐκλελοιπότα,  
 Ἴππόλυτον, ἔξω τῶνδε βήσομαι τόπων.  
 πολὺς δ' ἅμ' αὐτῷ προσπόλων ὀπισθόπους  
 κῶμος λέλακεν, Ἄρτεμιν τιμῶν θεὰν 55  
 ὕμνοισιν· οὐ γὰρ οἶδ' ἀνεωγμένας πύλας  
 Ἄιδου φάος τε λοίσθιον βλέπων τόδε.

### ΙΠΠΟΛΥΤΟΣ.

ἔπεσθ' ἄδοντες ἔπεσθε  
 τὰν Διὸς οὐρανίαν 60  
 Ἄρτεμιν, ἧ μελόμεσθα.

### ΘΕΡΑΠΟΝΤΕΣ.

πότνια πότνια, σεμνοτάτα, Ζανὸς γένεθλον,



- χαῖρε χαῖρέ μοι, ὦ κόρα  
 Λατοῦς Ἄρτεμι καὶ Διὸς, 65  
 καλλίστα πολὺ παρθένων,  
 ἃ μέγαν κατ' οὐρανὸν  
 ναίεις εὐπατέρειαν αὐλάν,  
 Ζανὸς πολύχρυσον οἶκον.
- ΙΠ. χαῖρέ μοι, ὦ καλλίστα, 70  
 καλλίστα τῶν κατ' Ὀλυμπον  
 παρθένων, Ἄρτεμι.  
 σοὶ τόνδε πλεκτὸν στέφανον ἐξ ἀκηράτου  
 λειμῶνος, ὦ δέσποινα, κοσμήσας φέρω,  
 ἔνθ' οὔτε ποιμὴν ἀξιοῖ φέρβειν βοτὰ 75  
 οὔτ' ἦλθέ πω σίδηρος, ἀλλ' ἀκήρατον  
 μέλισσα λειμῶν' ἥρινόν διέρχεται.  
 Αἰδῶς δὲ ποταμίαισι κηπεύει δρόσοις.  
 ὅσοις διδακτὸν μηδὲν, ἀλλ' ἐν τῇ φύσει  
 τὸ σωφρονεῖν εἴληχεν ἐς τὰ πάνθ' ὁμῶς, 80  
 τούτοις δρέπεσθαι, τοῖς κακοῖσι δ' οὐ θέμις.  
 ἀλλ', ὦ φίλη δέσποινα, χρυσέας κόμης  
 ἀνάδημα δέξαι χειρὸς εὐσεβοῦς ἄπο.  
 μόνῳ γάρ ἐστι τοῦτ' ἐμοὶ γέρας βροτῶν.  
 σοὶ καὶ ξύνειμι καὶ λόγοις ἀμείβομαι, 85  
 κλύων μὲν αὐδὴν, ὄμμα δ' οὐχ ὁρῶν τὸ σόν.  
 τέλος δὲ κάμψαιμ' ὥσπερ ἠρξάμην βίου.
- ΘΕ. ἄναξ, θεοὺς γὰρ δεσπότας καλεῖν χρεὼν,  
 ἄρ' ἂν τί μου δέξαιο βουλευσάντος εὖ;
- ΙΠ. καὶ κάρτα γ' ἢ γὰρ οὐ σοφοὶ φαινοίμεθ' ἂν. 90
- ΘΕ. οἶσθ' οὖν βροτοῖσιν ὅς καθέστηκεν νόμος;
- ΙΠ. οὐκ οἶδα· τοῦ δὲ καί μ' ἀνιστορεῖς πέρι;
- ΘΕ. μισεῖν τὸ σεμνὸν καὶ τὸ μὴ πᾶσιν φίλον.
- ΙΠ. ὀρθῶς γε· τίς δ' οὐ σεμνὸς ἀχθεινὸς βροτῶν;
- ΘΕ. ἐν δ' εὐπροσηγόροισιν ἔστι τις χάρις; 95
- ΙΠ. πλείστη γε, καὶ κέρδος γε σὺν μόχθῳ βραχεῖ.
- ΘΕ. ἢ καὶ θεοῖσι ταυτὸν ἐλπίζεις τόδε;
- ΙΠ. εἴπερ γε θνητοὶ θεῶν νόμοισι χρώμεθα.
- ΘΕ. πῶς οὖν σὺ σεμνὴν δαίμον' οὐ προσεγγέπεις;



- ΙΠ. τίν'; εὐλαβοῦ δὲ μή τι σὸν σφαλῇ στόμα. 100  
 ΘΕ. τήνδ' ἢ πύλαισι σαῖς ἐφέστηκεν Κύπρις.  
 ΙΠ. πρόσωθεν αὐτὴν ἄγνός ὢν ἀσπάζομαι.  
 ΘΕ. σεμνή γε μέντοι καπίσημος ἐν βροτοῖς.  
 ΙΠ. ἄλλοισιν ἄλλος θεῶν τε καὶ ἀνθρώπων μέλει.  
 ΘΕ. εὐδαιμονοίης, νοῦν ἔχων ὅσον σε δεῖ. 105  
 ΙΠ. οὐδείς μ' ἀρέσκει νυκτὶ θαυμαστὸς θεῶν.  
 ΘΕ. τιμαῖσιν, ὦ παῖ, δαιμόνων χρῆσθαι χρεών.  
 ΙΠ. χωρεῖτ', ὀπαδοὶ, καὶ παρελθόντες δόμους  
 σίτων μέλεσθε· τερπνὸν ἐκ κυναγίας  
 τράπεζα πλήρης· καὶ καταψήχειν χρεῶν 110  
 ἵππους, ὅπως ἂν ἄρμασι ζεύξας ὑπο  
 βορᾶς κορεσθεῖς γυμνάσω τὰ πρόσφορα·  
 τὴν σὴν δὲ Κύπριν πόλλ' ἐγὼ χαίρειν λέγω.  
 ΘΕ. ἡμεῖς δὲ, τοὺς νέους γὰρ οὐ μιμητέον,  
 φρονοῦντες οὕτως ὥς πρέπει δούλοις λέγειν, 115  
 προσευχόμεσθα τοῖσι σοῖς ἀγάλμασι,  
 δέσποινα Κύπρι. χρή δὲ συγγνώμην ἔχειν,  
 εἴ τίς σ', ὑφ' ἥβης σπλάγχνον ἔντονον φέρων,  
 μάταια βάζει· μὴ δόκει τούτων κλύειν·  
 σοφωτέρους γὰρ χρή βροτῶν εἶναι θεούς, 120

## ΧΟΡΟΣ.

- Ὠκεανοῦ τις ὕδωρ στάζουσα πέτρα λέγεται στρ. α'.  
 βαπτὰν κάλπισι ῥυτὰν  
 παγὰν προῖείσα κρημνῶν,  
 ὅθι μοί τις ἦν φίλα, 125  
 φάρεα πορφύρεα  
 ποταμία δρόσω  
 τέγγουσα, θερμᾶς δ' ἐπὶ νῶτα πέτρας  
 εὐαλίου κατέβαλλ'. ὅθεν μοι  
 πρῶτα φάτις ἦλθε δέσποιναν 130  
 τειρομέναν νοσερᾷ κοίτῃ δέμας ἐντὸς ἔχειν ἀντ' α'.  
 οἰκων, λεπτὰ δὲ φάρη  
 ξανθὰν κεφαλὰν σκιάζειν,  
 τριτάταν δέ νιν κλύω 135



τάνδε κατ' ἀμβροσίου  
 στόματος ἀμέραν  
 Δάματρος ἀκτᾶς δέμας ἀγνὸν ἴσχειν,  
 κρυπτῷ πάθει θανάτου θέλουσιν  
 κέλσαι ποτὶ τέρμα δύστανον. 140  
 σὺ γὰρ ἔνθεος, ὦ κούρα,  
 εἴτ' ἐκ Πανὸς εἴθ' Ἑκάτας  
 ἢ σεμνῶν Κορυβάντων  
 φοιτᾶς, ἢ ματρὸς ὀρείας.  
 σὺ δ' ἀμφὶ τὰν πολύθηρον 145  
 Δίκτυνναν ἀμπλακίαις  
 ἀνίερος ἀθύτων πελάνων τρύχει.  
 φοιτᾶ γὰρ καὶ διὰ λίμνας  
 χέρσον θ' ὑπὲρ πελάγους  
 δίναισιν νοτίας ἄλμας. 150  
 ἢ πόσιν, τὸν Ἐρεχθιδᾶν  
 ἀρχαγόν, τὸν εὐπατρίδαν,  
 ποιμαίνει τις ἐν οἴκοις  
 κρυπτᾷ κοίτᾳ λεχέων σῶν;  
 ἢ ναυβάτας τις ἐπλευσεν 155  
 Κρήτας ἔξορμος ἀνὴρ  
 λιμένα τὸν εὐξεινότατον ναύταις,  
 φάμαν πέμπων βασιλείᾳ,  
 λύπα δ' ὑπὲρ παθέων  
 εὐναία δέδεται ψυχάν; 160  
 φιλεῖ δὲ τᾷ δυστρόπῳ γυναικῶν  
 ἁρμονία κακὰ δύστανος ἀμαχανία συνοικεῖν  
 ὠδίνων κε καὶ ἀφροσύνας.  
 δι' ἐμᾶς ἦξέν ποτε νηδύος ἄδ' αὔρα· 165  
 τὰν δ' εὖλοχον οὐρανίαν τόξων μεδέουσιν αὐτεὺς  
 Ἄρτεμιν,  
 καί μοι πολυζήλωτος αἰεὶ σὺν θεοῖσι φοιτᾶ, 170  
 ἀλλ' ἦδε τροφὸς γεραιὰ πρὸ θυρῶν  
 τήνδε κομίζουσ' ἔξω μελάθρων  
 στυγνὸν δ' ὀφρύων νέφος αὐξάνεται,  
 τί ποτ' ἔστι μαθεῖν ἔραται ψυχὰ,

στρ. β'.

145

150

ἀντ. β'.

155

160

ἐπὶ δ.

165

170



τί δεδήληται

175

δέμας ἀλλόχροον βασιλείας.

## ΤΡΟΦΟΣ.

ὦ κακὰ θνητῶν στυγεραὶ τε νόσοι.

τί σ' ἐγὼ δράσω; τί δὲ μὴ δράσω;

τόδε σοι φέγγος λαμπρὸν, ὃδ' αἰθήρ.

ἔξω δὲ δόμων ἤδη νοσερᾶς

180

δέμνια κοίτης.

δεῦρο γὰρ ἐλθεῖν πᾶν ἔπος ἦν σοι.

τάχα δ' ἐς θαλάμους σπεύσεις τὸ πάλιν.

ταχὺ γὰρ σφάλλει κούδενι χαίρεις,

οὐδέ σ' ἀρέσκει τὸ παρὸν, τὸ δ' ἀπὸν

185

φίλτερον ἡγεί.

κρεῖσσον δὲ νοσεῖν ἢ θεραπεύειν.

τὸ μὲν ἐστὶν ἀπλοῦν, τῷ δὲ συνάπτει

λύπη τε φρενῶν χερσὶν τε πόνος.

πᾶς δ' ὀδυνηρὸς βίος ἀνθρώπων,

190

κούκ ἔστι πόνων ἀνάπαυσις.

ἀλλ' ὅ τι τοῦ ζῆν φίλτερον ἄλλο

σκότος ἀμπίσχων κρύπτει νεφέλαις.

δυσέρωτες δὲ φαινόμεθ' ὄντες

τοῦδ', ὅτι τοῦτο στίλβει κατὰ γῆν,

195

δι' ἀπειροσύνην ἄλλου βίотου

κούκ ἀπόδειξιν τῶν ὑπὸ γαίας.

μύθοις δ' ἄλλως φερόμεσθα.

## ΦΑΙΔΡΑ.

αἵρετέ μου δέμας, ὀρθοῦτε κάρα.

λέλυμαι μελέων σύνδεσμα, φίλαι.

λάβετ' εὐπήχεις χεῖρας, πρόπολοι.

200

βαρὺ μοι κεφαλᾶς ἐπίκρανον ἔχειν.

ἄφελ', ἀμπέτασον βόστρυχον ὦμοις.

ΤΡ. θάρσει, τέκνον, καὶ μὴ χαλεπῶς

μετάβαλλε δέμας.

ῥᾶον δὲ νόσον μετά θ' ἡσυχίας

205

καὶ γενναίου λήματος οἴσεις.



μοχθεῖν δὲ βροτοῖσιν ἀνάγκη.

ΦΑ. αἰαῖ.

πῶς ἂν δροσερᾶς ἀπὸ κρηνίδος  
καθαρῶν ὑδάτων πῶμ' ἀρυσταίμαν,  
ὑπὸ τ' αἰγείροις ἐν τε κομήτῃ  
λειμῶνι κλιθεῖς ἀναπαυσταίμαν.

210

ΤΡ. ὦ παῖ, τί θροεῖς;

οὐ μὴ παρ' ὄχλῳ τάδε γηρύσει,  
μανίας ἔποχον ῥίπτουσα λόγον;

ΦΑ. πέμπετέ μ' εἰς ὄρος· εἶμι πρὸς ὕλαν

215

καὶ παρὰ πεύκας, ἵνα θηροφόνοι  
στείβουσι κύνες,

βαλιαῖς ἐλάφοις ἐγχριμπτομένα·

πρὸς θεῶν, ἔραμαι κυσὶ θωύξαι,

καὶ παρὰ χαίταν ξανθὰν ῥῖψαι

220

Θεσσαλὸν ὄρπακ', ἐπίλογχον ἔχουσ'

ἐν χειρὶ βέλος.

ΤΡ. τί ποτ', ὦ τέκνον, τάδε κηραίνεις;

τί κυνηγεσίῳ καὶ σοὶ μελέτῃ;

τί δὲ κρηναίων νασμῶν ἔρασαι;

225

πάρα γὰρ δροσερὰ πύργοις συνεχῆς  
κλιτὺς, ὅθεν σοι πῶμα γένοιτ' ἂν.

ΦΑ. δέσποιν' ἀλίας Ἄρτεμι Λίμνας

καὶ γυμνασίῳ τῶν ἵπποκρότων,

εἴθε γενοίμαν ἐν σοῖς δαπέδοις,

230

πώλους Ἐνέτας δαμαλιζομένα.

ΤΡ. τί τόδ' αὖ παράφρων ἔρριψας ἔπος;

νῦν δὴ μὲν ὄρος βᾶς' ἐπὶ θήρας

πόθον ἐστέλλου, νῦν δ' αὖ ψαμάθοις

ἐπ' ἀκυμάντοις πώλων ἔρασαι.

235

τάδε μαντείας ἄξια πολλῆς,

ὅστις σε θεῶν ἀνασειράζει

καὶ παρακόπτει φρένας, ὦ παῖ.

ΦΑ. δύστανος ἐγὼ, τί ποτ' εἰργασάμαν;

ποῖ παρεπλάγχθην γνώμας ἀγαθᾶς;

240

ἐμάνην, ἔπεσον δαίμονος ἄτα.



φεῦ φεῦ, τλάμων.

μαῖα, πάλιν μου κρύψον κεφαλάν·  
αἰδούμεθα γὰρ τὰ λελεγμένα μοι.  
κρύπτε· κατ' ὅσων δάκρυ μοι βαίνει, 245  
καὶ ἐπ' αἰσχύναν ὄμμα τέτραπται.  
τὸ γὰρ ὀρθοῦσθαι γνῶμαν ὀδυνᾷ,  
τὸ δὲ μαινόμενον κακόν· ἀλλὰ κρατεῖ  
μὴ γιγνώσκοντ' ἀπολέσθαι.

ΤΡ. κρύπτω· τὸ δ' ἐμὸν πότε δὴ θάνατος 250

σῶμα καλύψει;

πολλὰ διδάσκει μ' ὁ πολὺς βίος.  
χρῆν γὰρ μετρίας εἰς ἀλλήλους  
φιλίας θνητοὺς ἀνακίρνασθαι,  
καὶ μὴ πρὸς ἄκρον μυελὸν ψυχῆς, 255  
εὖλυτα δ' εἶναι στέργηθρα φρενῶν,  
ἀπό τ' ὥσασθαι καὶ ξυντεῖναι.  
τὸ δ' ὑπὲρ δισσῶν μίαν ὠδίνειν  
ψυχὴν χαλεπὸν βάρος, ὥς καὶ γὼ  
τῇσδ' ὑπεραλγῶ. 260

βίτου δ' ἀτρεκέϊς ἐπιτηδεύσεις  
φασὶ σφάλλειν πλεόν ἢ τέρπειν,  
τῇ θ' ὑγιείᾳ μᾶλλον πολεμεῖν.  
οὕτω τὸ λίαν ἥσσον ἐπαινῶ  
τοῦ μηδὲν ἄγαν. 265

καὶ ξυμφήσουσι σοφοί μοι.

ΧΟ. γύναι γεραιὰ, βασιλίδος πιστὴ τροφὴ  
Φαίδρας, ὀρῶμεν τάσδε δυστήνους τύχας·  
ἄσημα δ' ἡμῖν ἥτις ἐστὶν ἡ νόσος·  
σοῦ δ' ἂν πυθέσθαι καὶ κλύειν βουλοίμεθ' ἄν. 270

ΤΡ. οὐκ οἶδ' ἐλέγχουσ'· οὐ γὰρ ἐννέπειν θέλει.

ΧΟ. οὐδ' ἥτις ἀρχὴ τῶνδε πημάτων ἔφυ;

ΤΡ. ἐς ταυτὸν ἥκεις· πάντα γὰρ σιγᾷ τάδε.

ΧΟ. ὥς ἀσθενεῖ τε καὶ κατέξανται δέμας.

ΤΡ. πῶς δ' οὐ, τριταίαν γ' οὖσ' ἄσιτος ἡμέραν; 275

ΧΟ. πότερον ὑπ' ἄτης, ἢ θανεῖν πειρωμένη;

ΤΡ. θανεῖν· ἀσιτεῖ δ' εἰς ἀπόστασιν βίου.



- ΧΟ. θαυμαστὸν εἶπας, εἰ τάδ' ἐξαρκεῖ πόσει.  
 ΤΡ. κρύπτει γὰρ ἦδε πῆμα κοῦ φησιν νοσεῖν.  
 ΧΟ. ὁ δ' ἐς πρόσωπον οὐ τεκμαίρεται βλέπων; 280  
 ΤΡ. ἔκδημος ὢν γὰρ τῇσδε τυγχάνει χθονός.  
 ΧΟ. σὺ δ' οὐκ ἀνάγκην προσφέρεις, πειρωμένη  
 νόσον πυθέσθαι τῇσδε καὶ πλάνον φρενῶν;  
 ΤΡ. ἐς πᾶν ἀφίγμαι κοῦδέν εἵργασμαι πλέον·  
 οὐ μὲν ἀνήσω γ' οὐδὲ νῦν προθυμίας, 285  
 ὥς ἂν παροῦσα καὶ σύ μοι ξυμμαρτυρῇς  
 οἷα πέφυκα δυστυχούσι δεσπόταις.  
 ἄγ', ὦ φίλη παῖ, τῶν πάροιθε μὲν λόγων  
 λαθώμεθ' ἄμφω, καὶ σύ θ' ἡδίων γενοῦ,  
 στυγνὴν ὄφρυν λύσασα καὶ γνώμης ὁδόν, 290  
 ἐγὼ θ' ὅπῃ σοι μὴ καλῶς τόθ' εἰπόμεν  
 μεθείς, ἐπ' ἄλλον εἶμι βελτίω λόγον.  
 κεῖ μὲν νοσεῖς τι τῶν ἀπορρήτων κακῶν,  
 γυναῖκες αἶδε συγκαθιστάναί νόσον.  
 εἰ δ' ἐκφορός σοι συμφορὰ πρὸς ἄρσενας, 295  
 λέγ', ὥς ἰατροῖς πρᾶγμα μηνυθῇ τόδε.  
 εἶεν· τί σιγᾶς; οὐκ ἐχρῆν σιγᾶν, τέκνον,  
 ἀλλ' ἢ μ' ἐλέγχειν, εἴ τι μὴ καλῶς λέγω,  
 ἢ τοῖσιν εὖ λεχθείσι συγχωρεῖν λόγοις.  
 φθέγξαι τι· δεῦρ' ἄθρησον· ὦ τάλαιν' ἐγώ. 300  
 γυναῖκες, ἄλλως τούσδε μοχθοῦμεν πόνους,  
 ἴσον δ' ἄπεςμεν τῷ πρίν· οὔτε γὰρ τότε  
 λόγοις ἐτέγγεθ' ἦδε νῦν τ' οὐ πείθεται.  
 ἀλλ' ἴσθι μέντοι, πρὸς τάδ' αὐθαδεστέρα  
 γίγνου θαλάσσης, εἰ θανεῖ, προδοῦσα σους 305  
 παῖδας, πατρώων μὴ μεθέξοντας δόμων,  
 μὰ τὴν ἄνασσαν ἱππίαν Ἀμαζόνα,  
 ἢ σοῖς τέκνοισι δεσπότην ἐγείνατο  
 νόθον, φρονούντα γνήσι', οἷσθ' αὖτις καλῶς,  
 Ἴππόλυτον. ΦΑ. οἴμοι. ΤΡ. θιγγάνει σέθεν τόδε;  
 ΦΑ. ἀπώλεσάς με, μαῖα, καί σε πρὸς θεῶν 311  
 τοῦδ' ἀνδρὸς αὖτις λίσσομαι σιγᾶν πέρι.  
 ΤΡ. ὁρᾶς; φρονεῖς μὲν εὖ, φρονοῦσα δ' οὐ θέλεις



- παῖδάς τ' ὀνῆσαι καὶ σὸν ἐκσῶσαι βίον.  
 ΦΑ. φιλῶ τέκν'· ἄλλη δ' ἐν τύχῃ χειμάζομαι. 315  
 ΤΡ. ἄγνας μὲν, ὦ παῖ, χεῖρας αἵματος φέρεις;  
 ΦΑ. χεῖρες μὲν ἄγναι, φρὴν δ' ἔχει μίασμά τι.  
 ΤΡ. μῶν ἐξ ἐπακτοῦ πημονῆς ἐχθρῶν τινός;  
 ΦΑ. φίλος μ' ἀπόλλυσ' οὐχ ἐκοῦσαν οὐχ ἐκών.  
 ΤΡ. Θησεύς τιν' ἡμάρτηκεν ἔς σ' ἁμαρτίαν; 320  
 ΦΑ. μὴ δρῶσ' ἔγωγ' ἐκείνον ὀφθείην κακῶς.  
 ΤΡ. τί γὰρ τὸ δεινὸν τοῦθ' ὃ σ' ἐξαίρει θανεῖν;  
 ΦΑ. ἔα μ' ἁμαρτεῖν· οὐ γὰρ ἔς σ' ἁμαρτάνω.  
 ΤΡ. οὐ δῆθ' ἐκοῦσά γ', ἐν δὲ σοὶ λελείψομαι.  
 ΦΑ. τί δρᾶς; βιάζει χειρὸς ἐξαρτωμένη. 325  
 ΤΡ. καὶ σῶν γε γονάτων οὐ μεθήσομαί ποτε.  
 ΦΑ. κάκ', ὦ τάλαινα, σοὶ τάδ', εἰ πεύσει, κακά.  
 ΤΡ. μείζον γὰρ ἢ σοῦ μὴ τυχεῖν τί μοι κακόν;  
 ΦΑ. ὀλεῖ· τὸ μέντοι πράγμ' ἐμοὶ τιμὴν φέρει.  
 ΤΡ. κάπειτα κρύπτεις χρήσθ' ἱκνουμένης ἐμοῦ; 330  
 ΦΑ. ἐκ τῶν γὰρ αἰσchrῶν ἐσθλὰ μηχανώμεθα.  
 ΤΡ. οὐκοῦν λέγουσα τιμιωτέρα φανεί.  
 ΦΑ. ἄπελθε πρὸς θεῶν, δεξιάν τ' ἐμὴν μέθες.  
 ΤΡ. οὐ δῆτ', ἐπεὶ μοι δῶρον οὐ δίδως ὃ χρῆν.  
 ΦΑ. δώσω· σέβας γὰρ χειρὸς αἰδοῦμαι τὸ σόν. 335  
 ΤΡ. σιγῶμ' ἂν ἦδη· σὸς γὰρ οὐντεῦθεν λόγος.  
 ΦΑ. ὦ τλήμον, οἶον, μῆτερ, ἡράσθης ἔρον.  
 ΤΡ. ὅν ἔσχε ταύρου, τέκνον, ἢ τί φῆς τόδε;  
 ΦΑ. σύ τ', ὦ τάλαιν' ὄμαιμε, Διονύσου δάμαρ.  
 ΤΡ. τέκνον, τί πάσχεις; συγγόνους κακορροθεῖς. 340  
 ΦΑ. τρίτη δ' ἐγὼ δύστηνος ὥς ἀπόλλυμαι.  
 ΤΡ. ἔκ τοι πέπληγμαι· ποῖ προβήσεται λόγος;  
 ΦΑ. ἐκείθεν ἡμεῖς οὐ νεωστὶ δυστυχεῖς.  
 ΤΡ. οὐδέν τι μᾶλλον οἶδ' ἢ βούλομαι κλύειν.  
 ΦΑ. φεῦ·  
 πῶς ἂν σύ μοι λέξεις ἅμ' ἐχρή λέγειν. 345  
 ΤΡ. οὐ μάντις εἰμὶ τὰφανῇ γνῶναι σαφῶς.  
 ΦΑ. τί τοῦθ' ὃ δὴ λέγουσιν ἀνθρώπους ἐρᾶν;  
 ΤΡ. ἡδιστον, ὦ παῖ, ταυτὸν ἀλγεινόν θ' ἅμα.



- ΦΑ. ἡμεῖς ἂν εἶμεν θατέρῳ κεχρημένοι.  
 ΤΡ. τί φῆς; ἐρᾶς, ὦ τέκνον, ἀνθρώπων τινός; 350  
 ΦΑ. ὅστις ποθ' οὗτός ἐσθ' ὁ τῆς Ἀμαζόνης.  
 ΤΡ. Ἴππόλυτον αὐδᾶς; ΦΑ. σοῦ τάδ', οὐκ ἐμοῦ κλύεις.  
 ΤΡ. οἴμοι, τί λέξεις, τέκνον; ὥς μ' ἀπώλεσας.  
 γυναῖκες, οὐκ ἀνασχέτ', οὐκ ἀνέξομαι  
 ζῶσ'. ἐχθρόν ἡμαρ, ἐχθρόν εισορῶ φάος. 355  
 ῥίψω, μεθήσω σῶμ'. ἀπαλλαχθήσομαι  
 βίου θανούσα. χαίρετ'. οὐκέτ' εἴμ' ἐγώ.  
 οἱ σῶφρονες γὰρ οὐχ ἐκόντες, ἀλλ' ὅμως  
 κακῶν ἐρώσι. Κύπρις οὐκ ἄρ' ἦν θεός,  
 ἀλλ' εἴ τι μεῖζον ἄλλο γίγνεται θεοῦ, 360  
 ἢ τήνδε καμὲ καὶ δόμους ἀπώλεσεν.  
 ΧΟ. αἶες ὦ, ἐκλυες ὦ ἀνήκουστα τᾶς στρ.  
 τυράννου πάθεα μέλεα θρεομένας.  
 ὀλοίμαν ἔγωγε, πρὶν σᾶν, φίλα,  
 κατανύσαι φρενῶν. ἰώ μοι, φεῦ φεῦ. 365  
 ὦ τάλαινα τῶνδ' ἀλγέων.  
 ὦ πόνοι τρέφοντες βροτούς.  
 ὀλωλας, ἐξέφηνας ἐς φάος κακά.  
 τίς σε παναμέριος ὅδε χρόνος μένει;  
 τελευτάσεταιί τι καινὸν δόμοις. 370  
 ἄσημα δ' οὐκέτ' ἐστὶν οἱ φθίνει τύχα  
 Κύπριδος, ὦ τάλαινα παῖ Κρησία.  
 ΦΑ. Τροιζήνιαι γυναῖκες, αἱ τόδ' ἔσχατον  
 οἰκέετε χώρας Πελοπίας προνώπιον,  
 ἥδη ποτ' ἄλλως νυκτὸς ἐν μακρῷ χρόνῳ 375  
 θνητῶν ἐφρόντισ' ἢ διέφθαρται βίος.  
 καί μοι δοκοῦσιν οὐ κατὰ γνώμης φύσιν  
 πράσσειν κάκιον, ἔστι γὰρ τό γ' εὖ φρονεῖν  
 πολλοῖσιν, ἀλλὰ τῇδ' ἀθρητέον τόδε.  
 τὰ χρήστ' ἐπιστάμεσθα καὶ γιγνώσκομεν, 380  
 οὐκ ἐκπονοῦμεν δ' οἱ μὲν ἀργίας ὕπο,  
 οἱ δ' ἡδονὴν προθέντες ἀντὶ τοῦ καλοῦ  
 ἄλλην τιν'. εἰσὶ δ' ἡδοναὶ πολλαὶ βίου,  
 μακραί τε λésχαι καὶ σχολή, τερπνὸν κακόν,



αἰδώς τε. δισσαὶ δ' εἰσὶν· ἡ μὲν οὐ κακῇ, 385  
 ἡ δ' ἄχθος οἴκων. εἰ δ' ὁ καιρὸς ἦν σαφής,  
 οὐκ ἂν δύ' ἦτην ταῦτ' ἔχοντε γράμματα.  
 ταῦτ' οὖν ἐπειδὴ τυγχάνω προγνοῦσ' ἐγὼ,  
 οὐκ ἔσθ' ὁποῖω φαρμάκῳ διαφθερεῖν  
 ἔμελλον, ὥστε τοῦμπαλιν πεσεῖν φρενῶν. 390  
 λέξω δὲ καὶ σοὶ τῆς ἐμῆς γνώμης ὁδόν·  
 ἐπεὶ μ' ἔρως ἔτρωσεν, ἐσκόπουν ὅπως  
 κάλλιστ' ἐνέγκαιμ' αὐτόν. ἡρξάμην μὲν οὖν  
 ἐκ τοῦδε σιγᾶν τήνδε καὶ κρύπτειν νόσον.  
 γλώσση γὰρ οὐδὲν πιστόν, ἡ θυραῖα μὲν 395  
 φρονήματ' ἀνδρῶν νουθετεῖν ἐπίσταται,  
 αὐτὴ δ' ὑφ' αὐτῆς πλείστα κέκτῃται κακά.  
 τὸ δεύτερον δὲ τὴν ἄνοιαν εὖ φέρειν  
 τῷ σωφρονεῖν νικῶσα προὔνοησάμην.  
 τρίτον δ', ἐπειδὴ τοῖσιν οὐκ ἐξήνυτον 400  
 Κύπριν κρατῆσαι, κατθανεῖν ἔδοξέ μοι  
 κράτιστον· οὐδεὶς ἀντερεῖ βουλευμασιν.  
 ἐμοὶ γὰρ εἴη μήτε λανθάνειν καλὰ  
 μήτ' αἰσχροὶ δρώσῃ μάρτυρας πολλοὺς ἔχειν.  
 τὸ δ' ἔργον ἤδη τὴν νόσον τε δυσκλεᾶ, 405  
 γυνή τε πρὸς τοῖσδ' οὖσ' ἐγίγνωσκον καλῶς,  
 μίσσημα πᾶσιν. ὥς ὅλοιτο παγκάκως  
 ἦτις πρὸς ἄνδρας ἡρξάτ' αἰσχύνειν λέχη  
 πρώτη θυραίους· ἐκ δὲ γενναίων δόμων  
 τόδ' ἡρξε θηλείαισι γίγνεσθαι κακόν. 410  
 ὅταν γὰρ αἰσχροὶ τοῖσιν ἐσθλοῖσιν δοκῇ,  
 ἡ κάρτα δόξει τοῖς κακοῖς εἶναι καλὰ.  
 μισῶ δὲ καὶ τὰς σώφρονας μὲν ἐν λόγοις,  
 λάθρα δὲ τόλμας οὐ καλὰς κεκτημένας.  
 αἱ πῶς ποτ', ὦ δέσποινα ποντία Κύπρι, 415  
 βλέπουσιν ἐς πρόσωπα τῶν ξυνευνετῶν,  
 οὐδὲ σκότον φρίσσουσι τὸν ξυνεργάτην  
 τέρεμνά τ' οἴκων μή ποτε φθογγὴν ἀφῇ;  
 ἡμᾶς γὰρ αὐτὸ τοῦτ' ἀποκτείνει, φίλαι,  
 ὥς μήποτ' ἄνδρα τὸν ἐμὸν αἰσχύνας' ἄλῳ, 420



μὴ παῖδας οὓς ἔτικτον· ἀλλ' ἐλεύθεροι  
παρρησία θάλλοντες οἰκοῖεν πόλιν  
κλεινῶν Ἀθηνῶν, μητρὸς οὐνεκ' εὐκλεεῖς.  
δουλοῖ γὰρ ἄνδρα, καὶ θρασύσπλαγχνός τις ἦ,  
ὅταν ξυνειδῇ μητρὸς ἢ πατρὸς κακά. 425

μόνον δὲ τοῦτό φασ' ἀμιλλᾶσθαι βίῳ,  
γνώμην δικαίαν καγαθήν, ὅτῳ παρῇ.  
κακοὺς δὲ θνητῶν ἐξέφην', ὅταν τύχῃ,  
προσθεὶς κάτοπτρον ὥστε παρθένω νέα  
χρόνος. παρ' οἷσι μήποτ' ὀφθείην ἐγώ. 430

ΧΟ. φεῦ φεῦ. τὸ σῶφρον ὥς ἀπανταχῇ καλόν,  
καὶ δόξαν ἐσθλὴν ἐν βροτοῖς καρπίζεται.

ΤΡ. δέσποιν', ἐμοί τοι ξυμφορὰ μὲν ἀρτίως  
ἢ σὴ παρέσχε δεινὸν ἐξαίφνης φόβον·  
νῦν δ' ἐννοοῦμαι φαῦλος οὔσα· καὶ βροτοῖς 435  
αἱ δεύτεραί πως φροντίδες σοφώτεραι.

οὐ γὰρ περισσὸν οὐδὲν οὐδ' ἔξω λόγου  
πέπονθας· ὄργαι δ' ἔς σ' ἀπέσκηψαν θεᾶς.  
ἐρᾶς· τί τοῦτο θαῦμα; σὺν πολλοῖς βροτῶν.  
κάπειτ' ἔρωτος οὐνεκα ψυχὴν ὀλεῖς; 440

οὐ τάρᾳ λύει τοῖς ἐρώσι τῶν πέλας,  
ὅσοι τε μέλλουσ', εἰ θανεῖν αὐτοὺς χρεών·  
Κύπρις γὰρ οὐ φορητὸν, ἣν πολλὴ ῥυῇ·  
ἢ τὸν μὲν εἵκονθ' ἡσυχῇ μετέρχεται,  
ὃν δ' ἂν περισσὸν καὶ φρονοῦνθ' εὖρῃ μέγα, 445  
τοῦτον λαβοῦσα πῶς δοκεῖς καθύβρισεν.

φοιτᾷ δ' ἀν' αἰθέρ', ἔστι δ' ἐν θαλασσίῳ  
κλύδωνι Κύπρις, πάντα δ' ἐκ ταύτης ἔφυ·  
ἢ δ' ἐστὶν ἢ σπείρουσα καὶ διδοῦσ' ἔρον,  
οὐ πάντες ἐσμέν οἱ κατὰ χθόν' ἔκγονοι. 450

ὅσοι μὲν οὖν γραφάς τε τῶν παλαιτέρων  
ἔχουσιν, αὐτοί τ' εἰσὶν ἐν μούσαις αἰεὶ,  
ἴσασι μὲν Ζεὺς ὥς ποτ' ἠράσθη γάμων  
Σεμέλης, ἴσασι δ' ὥς ἀνῆρπασέν ποτε  
ἢ καλλιφεγγῆς Κέφαλον ἐς θεοὺς Ἔως 455  
ἔρωτος οὐνεκ'· ἀλλ' ὅμως ἐν οὐρανῷ



ναίουσι, κοῦ φεύγουσιν ἐκποδῶν θεοὺς,  
 στέργουσι δ', οἶμαι, ξυμφορᾷ νικώμενοι·  
 σὺ δ' οὐκ ἀνέξει; χρήν σ' ἐπὶ ῥητοῖς ἄρα  
 πατέρα φυτεύειν ἢ ἔπι δεσπόταις θεοῖς 460  
 ἄλλοισιν, εἰ μὴ τούσδε γε στέρξεις νόμους.  
 πόσους δοκεῖς δὴ κάρτ' ἔχοντας εὖ φρενῶν  
 νοσοῦνθ' ὁρῶντας λέκτρα μὴ δοκεῖν ὁρᾶν;  
 πόσους δὲ παισὶ πατέρας ἡμαρτηκόσι  
 ξυνεκκομίζειν Κύπριν; ἐν σοφοῖσι γὰρ 465  
 τάδ' ἐστὶ θνητῶν, λανθάνειν τὰ μὴ καλά.  
 οὐδ' ἐκπονεῖν τοι χρήν βίον λίαν βροτούς·  
 οὐδὲ στέγην γάρ, ἧς κατηρεφεῖς δόμοι,  
 καλῶς ἀκριβώσειαν· ἐς δὲ τὴν τύχην  
 πεσοῦσ' ὅσῃν σὺ πῶς ἂν ἐκνεύσαι δοκεῖς; 470  
 ἀλλ' εἰ τὰ πλείω χρηστὰ τῶν κακῶν ἔχεις,  
 ἄνθρωπος οὖσα κάρτα γ' εὖ πράξειας ἂν.  
 ἀλλ', ὦ φίλη παῖ, λῆγε μὲν κακῶν φρενῶν,  
 λῆξον δ' ὑβρίζουσ'· οὐ γὰρ ἄλλο πλὴν ὑβρις  
 τάδ' ἐστὶ, κρείσσω δαιμόνων εἶναι θέλειν. 475  
 τόλμα δ' ἐρώσα· θεὸς ἐβουλήθη τάδε.  
 νοσοῦσα δ' εὖ πως τὴν νόσον καταστρέφου.  
 εἰσὶν δ' ἐπῶδαὶ καὶ λόγοι θελκτήριοι·  
 φανήσεταιί τι τῆσδε φάρμακον νόσου.  
 ἢ τάρ' ἂν ὀψέ γ' ἄνδρες ἐξεύροιεν ἂν, 480  
 εἰ μὴ γυναῖκες μηχανὰς εὐρήσομεν.

ΧΟ. Φαίδρα, λέγει μὲν ἦδε χρησιμώτερα  
 πρὸς τὴν παροῦσαν ξυμφορὰν, αἰνῶ δὲ σέ.  
 ὁ δ' αἶνος οὗτος δυσχερέστερος λόγων  
 τῶν τῆσδε καὶ σοὶ μᾶλλον ἀλγίων κλύειν. 485

ΦΑ. τοῦτ' ἔσθ' ὁ θνητῶν εὖ πόλεις οἰκουμένας  
 δόμους δ' ἀπόλλυσ', οἱ καλοὶ λίαν λόγοι.  
 οὐ γάρ τι τοῖσιν ὥσὶ τερπνὰ δεῖ λέγειν,  
 ἀλλ' ἐξ ὅτου τις εὐκλεὲς γενήσεται.

ΤΡ. τί σεμνομυθεῖς; οὐ λόγων εὐσχημόνων 490  
 δεῖ σ', ἀλλὰ τὰνδρός. ὥς τάχος διστέον  
 τὸν εὐθὺν ἐξειπόντας ἀμφὶ σοῦ λόγον.



εἰ μὲν γὰρ ἦν σοι μὴ ᾽πὶ συμφοραῖς βίος  
 τοιαῖσδε, σώφρων δ' οὐς' ἐτύγχανες γυνή,  
 οὐκ ἂν ποτ' εὐνῆς οὐνεχ' ἡδονῆς τε σῆς 495  
 προῆγον ἂν σε δεῦρο· νῦν δ' ἄγων μέγας  
 σῶσαι βίον σόν, κοῦκ ἐπίφθονον τόδε.

ΦΑ. ὦ δεινὰ λέξας, οὐχὶ συγκλήσεις στόμα,  
 καὶ μὴ μεθήσεις αὐθις αἰσχίστους λόγους;

ΤΡ. αἰσχρ', ἀλλ' ἀμείνω τῶν καλῶν τάδ' ἐστί σοι. 500  
 κρεῖσσον δὲ τοῦργον, εἴπερ ἐκσώσει γέ σε,  
 ἢ ταῦνομ', ὧ σὺ κατθανεῖ γαυρουμένη.

ΦΑ. καὶ μή γε πρὸς θεῶν, εὖ λέγεις γὰρ, αἰσχροὶ δὲ,  
 πέρα προβῆς τῶνδ'· ὥς ὑπείργασμαι μὲν εὖ  
 ψυχὴν ἔρωτι, τᾶσχροὶ δ' ἦν λέγῃς καλῶς, 505  
 ἐς τοῦθ' ὃ φεύγω νῦν ἀναλωθήσομαι.

ΤΡ. εἴ τοι δοκεῖ σοι, χρῆν μὲν οὐ σ' ἁμαρτάνειν·  
 εἰ δ' οὖν, πιθοῦ μοι· δευτέρα γὰρ ἢ χάρις·  
 ἔστιν κατ' οἴκους φίλτρα μοι θελκτήρια  
 ἔρωτος, ἦλθε δ' ἄρτι μοι γνώμης ἔσω, 510  
 ἃ σ' οὐτ' ἐπ' αἰσχροῖς οὐτ' ἐπὶ βλάβῃ φρενῶν  
 παύσει νόσου τῆσδ', ἦν σὺ μὴ γένη κακή.  
 δεῖ δ' ἐξ ἐκείνου δῆ τι τοῦ ποθουμένου  
 σημεῖον, ἢ λόγον τιν' ἢ πέπλων ἅπο  
 λαβεῖν, ξυνάψαι τ' ἐκ δυοῖν μίαν χάριν. 515

ΦΑ. πότερα δὲ χριστὸν ἢ ποτὸν τὸ φάρμακον;

ΤΡ. οὐκ οἶδ'· ὄνασθαι, μὴ μαθεῖν, βούλου, τέκνον.

ΦΑ. δέδοιχ' ὅπως μοι μὴ λίαν φανῆς σοφῇ.

ΤΡ. πάντ' ἂν φοβηθεῖς ἴσθι· δειμαίνεις δὲ τί;

ΦΑ. μή μοί τι Θησέως τῶνδε μηνύσης τόκῳ. 520

ΤΡ. ἔασον, ὦ παῖ· ταῦτ' ἐγὼ θήσω καλῶς·  
 μόνον σύ μοι, δέσποινα ποντία Κύπρι,  
 ξυνεργος εἶης. τᾶλλα δ' οἷ' ἐγὼ φρονῶ  
 τοῖς ἔνδον ἡμῖν ἀρκέσει λέξαι φίλοις.

ΧΟ. Ἔρως Ἔρως, ὃ κατ' ὀμμάτων στρ. α'.  
 στάζεις πόθον, εἰσάγων γλυκεῖαν  
 ψυχᾷ χάριν οὐς ἐπιστρατεύσῃ,  
 μή μοί ποτε σὺν κακῷ φανείης,



μηδ' ἄρρυθμος ἔλθοις.

οὔτε γὰρ πυρὸς οὔτ'

530

ἄστρον ὑπέρτερον βέλος,

οἶον τὸ τᾶς Ἀφροδίτας

ἴησιν ἐκ χερῶν

Ἔρως, ὃ Διὸς παῖς.

ἄλλως ἄλλως παρά τ' Ἀλφεῶ

ἀντ. α'.

Φοίβου τ' ἐπὶ Πυθίοις τερέμνοις

βούταν φόνον Ἑλλάς \*αἶ' ἀέξει.

Ἔρωτα δέ, τὸν τύραννον ἀνδρῶν,

τὸν τᾶς Ἀφροδίτας

φιλτάτων θαλάμων

540

κληδοῦχον, οὐ σεβίζομεν,

πέρθοντα καὶ διὰ πάσας

ἰόντα συμφορᾶς

θνατοῖς, ὅταν ἔλθῃ.

τὰν μὲν Οἰχαλία

στρ. β'.

πῶλον, ἄζυγα λέκτρων,

ἄνανδρον τὸ πρὶν καὶ ἄνυμφον, οἴκων

ζεύξας' ἅπ' εἰρεσίᾳ, δρομάδα

τιν' Ἀἶδος ὥστε βάκχαν,

550

σὺν αἵματι, σὺν καπνῷ

φοινίοις θ' ὑμεναίοις

Ἀλκμήνας τόκῳ Κύπρις ἐξέδωκεν.

ὦ τλάμων ὑμεναίων.

ὦ Θήβας ἱερὸν

ἀντ. β'.

τείχος, ὦ στόμα Δίρκας,

συνείποιτ' ἂν ἅ Κύπρις οἶον ἔρπει.

βροντᾷ γὰρ ἀμφιπύρῳ τοκάδα

τὰν Διογόνοιο Βάκχου

560

νυμφευσαμέναν πότμῳ

φοινίῳ κατέπαυσεν.

δεινὰ γὰρ τὰ πάντ' ἐπιπνεῖ, μέλισσα δ'

οἷα τις πεπόταται.

ΦΑ. σιγήσατ', ὦ γυναῖκες· ἐξειργάσμεθα.

565

ΧΟ. τί δ' ἔστι, Φαῖδρα, δεινὸν ἐν δόμοισι σοῖς;



- ΦΑ. ἐπίσχετ', αὐδὴν τῶν ἔσωθεν ἐκμάθω.  
 ΧΟ. σιγῶ· τὸ μέντοι φροῖμιον κακὸν τόδε.  
 ΦΑ. ἰὼ μοί μοι, αἰαῖ.  
 ὦ δυστάλαινα τῶν ἐμῶν παθημάτων. 570  
 ΧΟ. τίνα θροεῖς αὐδάν; τίνα βοᾷς λόγον;  
 ἔνεπε τίς φοβεῖ σε φάμα, γύναι, φρένας ἐπίσσυτος.  
 ΦΑ. ἀπωλόμεσθα. ταῖσδ' ἐπιστᾶσαι πύλαις 575  
 ἀκούσαθ' οἷος κέλαδος ἐν δόμοις πίτνει.  
 ΧΟ. σὺ παρὰ κλῆθρα· σοὶ μέλει πομπίμα φάτις  
 δωμάτων.  
 ἔνεπε δ' ἔνεπέ μοι τί ποτ' ἔβα κακόν. 580  
 ΦΑ. ὁ τῆς φιλίππου παῖς Ἀμαζόνος βοᾷ  
 Ἴππόλυτος, αὐδῶν δεινὰ πρόσπολον κακά.  
 ΧΟ. ἀχὰν μὲν κλύω, σαφὲς δ' οὐκ ἔχω γεγωνεῖν ὅπα. 585  
 διὰ πύλας ἔμολεν ἔμολε σοὶ βοά.  
 ΦΑ. καὶ μὴν σαφῶς γε τὴν κακῶν προμνήστριαν,  
 τὴν δεσπότου προδοῦσαν ἐξαυδᾷ λέχος. 590  
 ΧΟ. ὦμοι ἐγὼ κακῶν. προδέδοσαι, φίλα.  
 τί σοι μήσομαι; τὰ κρύπτ' ἄρα πέφηνε, διὰ δ'  
 ὄλλυσαι.  
 ΦΑ. αἰαῖ, αἰαῖ.  
 ΧΟ. πρόδοτος ἐκ φίλων. 595  
 ΦΑ. ἀπώλεσέν μ' εἰποῦσα συμφορὰς ἐμὰς,  
 φίλως, καλῶς δ' οὐ τήνδ' ἰωμένη νόσον.  
 ΧΟ. πῶς οὖν; τί δράσεις, ὦ παθοῦς' ἀμήχανα;  
 ΦΑ. οὐκ οἶδα πλὴν ἐν, κατθανεῖν ὅσον τάχος  
 τῶν νῦν παρόντων πημάτων ἄκος μόνον. 600  
 ΙΠ. ὦ γαῖα μήτερ ἡλίου τ' ἀναπτυχαὶ,  
 οἷων λόγων ἄρρητον εἰσήκουσ' ὅπα.  
 ΤΡ. σίγησον, ὦ παῖ, πρίν τιν' αἰσθέσθαι βοῆς.  
 ΙΠ. οὐκ ἔστ' ἀκούσας δεῖν' ὅπως σιγήσομαι.  
 ΤΡ. ναὶ πρὸς σε τῆς σῆς δεξιᾶς εὐωλένου. 605  
 ΙΠ. οὐ μὴ προσοίσεις χεῖρα μηδ' ἄψει πέπλων;  
 ΤΡ. ὦ πρὸς σε γονάτων, μηδαμῶς μ' ἐξεργάσῃ.  
 ΙΠ. τί δ', εἶπερ, ὥς φῆς, μηδὲν εἴρηκας κακόν;  
 ΤΡ. ὁ μῦθος, ὦ παῖ, κοινὸς οὐδαμῶς ὅδε.



- ΙΠ. τά τοι κάλ' ἐν πολλοῖσι κάλλιον λέγειν. 610  
 ΤΡ. ὦ τέκνον, ὅρκους μηδαμῶς ἀτιμάσης.  
 ΙΠ. ἢ γλῶσσ' ὁμώμοχ', ἢ δὲ φρὴν ἀνώμοτος.  
 ΤΡ. ὦ παῖ, τί δράσεις; σους φίλους διεργάσει;  
 ΙΠ. ἀπέπτυσ'· οὐδεὶς ἄδικός ἐστ' ἐμοὶ φίλος.  
 ΤΡ. σύγγνωθ'· ἁμαρτεῖν εἰκὸς ἀνθρώπους, τέκνον. 615  
 ΙΠ. ὦ Ζεῦ, τί δὴ κίβδηλον ἀνθρώποις κακὸν  
 γυναῖκας ἐς φῶς ἡλίου κατώκισας;  
 εἰ γὰρ βρότειον ἤθελες σπείραι γένος,  
 οὐκ ἐκ γυναικῶν χρὴν παρασχέσθαι τόδε,  
 ἀλλ' ἀντιθέοντας σοῖσιν ἐν ναοῖς βροτοῦς 620  
 ἢ χρυσὸν ἢ σίδηρον ἢ χαλκοῦ βάρος  
 παίδων πρίασθαι σπέρμα, τοῦ τιμήματος  
 τῆς ἀξίας ἕκαστον· ἐν δὲ δώμασι  
 ναίειν ἐλευθέροισι θηλειῶν ἄτερ.  
 νῦν δ' ἐς δόμους μὲν πρῶτον ἄξεσθαι κακὸν 625  
 μέλλοντες ὄλβον δωμάτων ἐκτείνομεν.  
 τούτῳ δὲ δῆλον ὥς γυνὴ κακὸν μέγα·  
 προσθεὶς γὰρ ὁ σπείρας τε κακθρέψας πατὴρ  
 φερνὰς ἀπώκισ', ὥς ἀπαλλαχθῇ κακοῦ·  
 ὁ δ' αὖ λαβὼν ἀτηρὸν ἐς δόμους φυτὸν 630  
 γέγηθε κόσμον προστιθεὶς ἀγάλματι  
 καλὸν κακίστῳ καὶ πέπλοισιν ἐκπονεῖ,  
 δύστηνος, ὄλβον δωμάτων ὑπεξελών.  
 ἔχει δ' ἀνάγκην, ὥστε κηδεύσας καλοῖς  
 γαμβροῖσι χαίρων σῴζεται πικρὸν λέχος, 635  
 ἢ χρηστὰ λέκτρα, πενθεροῦς δ' ἀνωφελεῖς  
 λαβὼν πιέζει τὰ γαθῶ τὸ δυστυχές.  
 ῥᾶστον δ' ὅτῳ τὸ μηδὲν, ἀλλ' ἀνωφελὲς  
 εὐηθία κατ' οἶκον ἱδρυται γυνή.  
 σοφὴν δὲ μισῶ· μὴ γὰρ ἐν γ' ἐμοῖς δόμοις 640  
 εἴη φρονοῦσα πλείον ἢ γυναῖκα χρή.  
 τὸ γὰρ κακοῦργον μᾶλλον ἐντίκτει Κύπρις  
 ἐν ταῖς σοφαῖσιν· ἢ δ' ἀμήχανος γυνὴ  
 γνώμῃ βραχεία μωρίαν ἀφηρέθη.  
 χρὴν δ' ἐς γυναῖκα πρόσπολον μὲν οὐ περᾶν, 645



ἄφθογγα δ' αὐταῖς συγκατοικίζειν δάκη  
 θηρῶν, ἵν' εἶχον μήτε προσφυνεῖν τινα  
 μήτ' ἐξ ἐκείνων φθέγμα δέξασθαι πάλιν.  
 νῦν δ' αἱ μὲν ἔνδον δρῶσιν αἱ κακαὶ κακα  
 βουλεύματ', ἔξω δ' ἐκφέρουσι πρόσπολοι. 650  
 ὥς καὶ σύ γ' ἡμῖν πατρός, ὦ κακὸν κάρα,  
 λέκτρων ἀθίκτων ἦλθες ἐς συναλλαγὰς.  
 ἀγὼ ῥυτοῖς νασμοῖσιν ἐξομόρξομαι,  
 εἰς ὧτα κλύζων. πῶς ἂν οὖν εἶην κακός,  
 ὃς οὐδ' ἀκούσας τοιάδ' ἀγνεύειν δοκῶ; 655  
 εὖ δ' ἴσθι, τοῦμόν σ' εὖσεβές σώζει, γύναι.  
 εἰ μὴ γὰρ ὄρκοις θεῶν ἄφρακτος ἦρέθην,  
 οὐκ ἂν ποτ' ἔσχον μὴ οὐ τὰδ' ἐξειπεῖν πατρί.  
 νῦν δ' ἐκ δόμων μὲν, ἐς τ' ἂν ἐκδημος χθονὸς  
 Θησεὺς, ἄπειμι, σίγα δ' ἐξομεν στόμα. 660  
 θεάσομαι δὲ σὺν πατρός μολὼν ποδὶ  
 πῶς νιν προσόψει καὶ σὺ καὶ δέσποινα σή.  
 τῆς σῆς δὲ τόλμης εἶσομαι γεγευμένος.  
 ὄλοισθε. μισῶν δ' οὐ ποτ' ἐμπλησθήσομαι  
 γυναῖκας, οὐδ' εἴ φησί τις μ' αἰεὶ λέγειν. 665  
 αἰεὶ γὰρ οὖν πῶς εἰσι κακεῖναι κακαί.  
 ἢ νῦν τις αὐτὰς σωφρονεῖν διδαξάτω,  
 ἢ καμ' ἐάτω ταῖσδ' ἐπεμβαίνειν αἰεὶ.

ΧΟ. τάλανες ὦ κακοτυχεῖς γυναικῶν πότμοι. 670  
 τίνας νῦν τέχνας ἔχομεν ἢ λόγους  
 σφαλεῖσαι κάθαμμα λύειν λόγου;

ΦΑ. ἐτύχομεν δίκας, ἰὼ γὰρ καὶ φῶς.  
 πᾶ ποτ' ἐξαλύξω τύχας;  
 πῶς δὲ πῆμα κρύψω, φίλαι;  
 τίς ἂν θεῶν ἀρωγὸς ἢ τίς ἂν βροτῶν 675  
 πάρεδρος ἢ ξυνεργὸς ἀδίκων ἔργων  
 φανείη; τὸ γὰρ παρ' ἡμῖν πάθος  
 παρὸν δυσεκπέρατον ἔρχεται βίου.  
 κακοτυχεστάτα γυναικῶν ἐγώ.

ΧΟ. φεῦ φεῦ. πέπρακται, κοῦ κατώρθωνται τέχναι, 680  
 δέσποινα, τῆς σῆς προσπόλου, κακῶς δ' ἔχει.



- ΦΑ. ὦ παγκακίστη καὶ φίλων διαφθορεῦ,  
οἷ' εἰργάσω με. Ζεὺς σε γεννήτωρ ἐμὸς  
πρόρριζον ἐκτρίψειεν οὐτάσας πυρί.  
οὐκ εἶπον, οὐ σης προὔνοησάμην φρενὸς, 685  
σιγᾶν ἐφ' οἷσι νῦν ἐγὼ κακύνομαι;  
σὺ δ' οὐκ ἀνέσχου· τοιγὰρ οὐκέτ' εὐκλεεῖς  
θανούμεθ'. ἀλλὰ δεῖ με δὴ καινῶν λόγων.  
οὗτος γὰρ ὀργῇ συντεθηγμένος φρένας  
ἐρεῖ καθ' ἡμῶν πατρὶ σὰς ἁμαρτίας, 690  
ἐρεῖ δὲ Πιτθεῖ τῷ γέροντι συμφορὰς,  
πλήσει τε πᾶσαν γαῖαν αἰσχίστων λόγων.  
ὅλοιο καὶ σὺ χῶστις ἄκοντας φίλους  
πρόθυμός ἐστι μὴ καλῶς εὐεργετεῖν.
- ΤΡ. δέσποιν', ἔχεις μὲν τὰμὰ μέμψασθαι κακά· 695  
τὸ γὰρ δάκνον σου τὴν διάγνωσιν κρατεῖ.  
ἔχω δὲ καγὼ πρὸς τάδ', εἰ δέξει, λέγειν.  
ἔθρεψά σ', εὖνους τ' εἰμί· τῆς νόσου δέ· σοι  
ζητοῦσα φάρμαχ' ἡὔρον οὐχ ἀβουλόμην.  
εἰ δ' εὖ γ' ἔπραξα, κάρτ' ἂν ἐν σοφοῖσιν ᾦν· 700  
πρὸς τὰς τύχας γὰρ τὰς φρένας κεκτήμεθα.
- ΦΑ. ἦ γὰρ δίκαια ταῦτα καῖσαρκοῦντά μοι,  
τρώσασαν ἡμᾶς εἶτα συγχωρεῖν λόγοις;
- ΤΡ. μακρηγοροῦμεν· οὐκ ἐσωφρόνουν ἐγώ·  
ἀλλ' ἔστι κακ τῶνδ' ὥστε σωθῆναι, τέκνον. 705
- ΦΑ. παῦσαι λέγουσα· καὶ τὰ πρὶν γὰρ οὐ καλῶς  
παρήνεσάς μοι καπέχειρήσας κακά.  
ἀλλ' ἐκποδὼν ἄπελθε, καὶ σαυτῆς πέρι  
φρόντιζ'· ἐγὼ γὰρ τὰμὰ θήσομαι καλῶς.  
ὑμεῖς δὲ, παῖδες εὐγενεῖς Τροιζήνιαι, 710  
τοσόνδε μοι παράσχετ' ἐξαιτουμένη,  
σιγῇ καλύψαθ' ἀνθάδ' εἰσηκούσατε.
- ΧΟ. ὅμνυμι σεμνὴν Ἄρτεμιν, Διὸς κόρην,  
μηδὲν κακῶν σῶν ἐς φάος δείξειν ποτέ.
- ΦΑ. καλῶς ἔλεξας. ἐν δὲ προστρέπουσ' ἐγὼ 715  
εὖρημα δὴ τι τῆσδε συμφορᾶς ἔχω,  
ὥστ' εὐκλεᾶ μὲν παισὶ προσθεῖναι βίον,



αὐτὴ τ' ὄνασθαι πρὸς τὰ νῦν πεπτωκότα.  
οὐ γάρ ποτ' αἰσχυνῶ γε Κρησίους δόμους,  
οὐδ' ἐς πρόσωπον Θησέως ἀφίξομαι  
αἰσχροῖς ἐπ' ἔργοις οὔνεκα ψυχῆς μιᾶς.

720

ΧΟ. μέλλεις δὲ δὴ τι δρᾶν ἀνήκεστον κακόν;

ΦΑ. θανεῖν· ὅπως δὲ, τοῦτ' ἐγὼ βουλευέσομαι.

ΧΟ. εὐφήμος ἴσθι.

ΦΑ. καὶ σύ γ' εὖ με νουθέτει.

ἐγὼ δὲ Κύπριν, ἥπερ ἐξόλλυσί με,  
ψυχῆς ἀπαλλαχθείσα τῇδ' ἐν ἡμέρᾳ  
τέρψω· πικροῦ δ' ἔρωτος ἡσσηθήσομαι.

725

ἀτὰρ κακόν γε χᾶτέρῳ γενήσομαι  
θανοῦσ', ἵν' εἰδῇ μὴ 'πὶ τοῖς ἐμοῖς κακοῖς  
ὑψηλὸς εἶναι· τῆς νόσου δὲ τῇσδέ μοι  
κοινῇ μετασχὼν σωφρονεῖν μαθήσεται.

730

ΧΟ. ἀλιβάτοις ὑπὸ κευθμῶσι γενοίμαν,

στρ. α'.

ἵνα με πτεροῦσαν ὄρνιν

θεὸς εἰνὶ ποταναῖς ἀγέλαις θείῃ.

ἀρθείην δ' ἐπὶ πόντιον

735

κῦμα τᾶς Ἀδριηνᾶς

ἀκτᾶς Ἡριδανοῦ θ' ὕδωρ·

ἐνθα πορφύρεον σταλάσσουσ'

εἰς οἶδμα πατρὸς τριτάλαιναί

κόραι Φαέθοντος οἴκτῳ δακρύων

740

τὰς ἡλεκτροφαεῖς αὐγὰς.

Ἐσπερίδων δ' ἐπὶ μηλόσπορον ἀκτὰν

ἀντ. α'.

ἀνύσαιμι τᾶν ἀοιδῶν,

ἵν' ὁ ποντομέδων πορφυρέας λίμνας

ναύταις οὐκέθ' ὁδὸν νέμει,

745

σεμνὸν τέρμονα κύρων

οὐρανοῦ, τὸν Ἄτλας ἔχει,

κρήναί τ' ἀμβρόσιαι χέονται

Ζηνὸς μελάθρων παρὰ κοίταις,

ἵν' ἂ βιόδωρος αὔξει ζαθέα

750

χθὼν εὐδαιμονίαν θεοῖς.

ὦ λευκόπτερε Κρησία

στρ. β'.



πορθμῖς, ἃ διὰ πόντιον  
 κῦμ' ἀλίκτυπον ἄλμας  
 ἐπόρευσας ἐμὰν ἄνασσαν 755  
 ὀλβίων ἀπ' οἴκων,  
 κακονυμφοτάταν ὄνασιν.  
 ἥ γὰρ ἀπ' ἀμφοτέρων  
 ἥ Κρησίας ἐκ γᾶς δύσορνις ἔπτατο κλεινὰς Ἀθάνας,  
 Μουνύχου δ' ἀκταῖσιν ἐκδήσαντο πλεκτὰς πεισμά-  
 των ἀρ- 761  
 χὰς ἐπ' ἀπείρου τε γᾶς ἔβασαν.  
 ἀνθ' ὧν οὐχ ὀσίων ἐρώ-  
 των δεινὰ φρένας Ἀφροδί-  
 τας νόσῳ κατεκλάσθη·  
 χαλεπὰ δ' ὑπέραντλος οὔσα  
 συμφορᾷ, τερέμνων  
 ἀπὸ νυμφιδίων κρεμαστόν  
 ἄψεται ἀμφὶ βρόχον 770  
 λευκὰ καθαρμόζουσα δείρα, δαίμονα στυγνὸν κατ-  
 αιδε-  
 σθείσα, τάν τ' εὐδοξον ἀνθαιρουμένα φάμαν, ἀπαλ-  
 λάσ-  
 σουσά τ' ἀλγεινὸν φρενῶν ἔρωτα. 775

## ΑΓΓΕΛΟΣ.

ἰοὺ ἰοῦ.  
 βοηδρομεῖτε πάντες οἱ πέλας δόμων.  
 ἐν ἀγχόναῖς δέσποινα, Θησέως δάμαρ.  
 ΧΟ. φεῦ φεῦ, πέπρακται· βασιλῖς οὐκέτ' ἔστι δὴ  
 γυνή, κρεμαστοῖς ἐν βρόχοις ἡρτημένη.  
 ΑΓ. οὐ σπεύσεται; οὐκ οἴσει τις ἀμφιδέξιον 780  
 σίδηρον, ᾧ τόδ' ἄμμα λύσομεν δέρης;

## ΗΜΙΧΟΡΙΟΝ.

φίλαι, τί δρῶμεν; ἥ δοκεῖ περᾶν δόμους,  
 λῦσαί τ' ἄνασσαν ἐξ ἐπισπαστῶν βρόχων;  
 ΗΜ. τί δ'; οὐ πάρεισι πρόσπολοι νεανίαί;  
 τὸ πολλὰ πράσσειν οὐκ ἐν ἀσφαλεῖ βίου. 785



- ΑΓ. ὀρθώσατ' ἐκτείναντες ἄθλιον νέκυν.  
 πικρὸν τόδ' οἰκούρημα δεσπόταις ἐμοῖς.  
 ΧΟ. ὄλωλεν ἡ δύστηνος, ὥς κλύω, γυνή.  
 ἦδη γὰρ ὥς νεκρόν νιν ἐκτείνουσι δῆ.

ΘΗΣΕΥΣ.

- γυναῖκες, ἴστε τίς ποτ' ἐν δόμοις βοή; 790  
 ἦχὼ βαρεῖα προσπόλων μ' ἀφίκετο.  
 οὐ γάρ τί μ' ὥς θεωρὸν ἀξιοῖ δόμος  
 πύλας ἀνοίξας εὐφρόνως προσεννέπειν.  
 μῶν Πιθέως τι γῆρας εἴργασται νέον;  
 πρόσω μὲν ἦδη βίοτος, ἀλλ' ὅμως ἔτ' ἂν 795  
 λυπηρὸς ἡμῖν τούσδ' ἂν ἐκλίποι δόμους.  
 ΧΟ. οὐκ ἐς γέροντας ἦδε σοι τείνει τύχη,  
 Θησεῦ· νέοι θανόντες ἀλγυνοῦσί σε.  
 ΘΗ. οἴμοι· τέκνων μοι μή τι συλᾶται βίος;  
 ΧΟ. ζῶσιν, θανούσης μητρὸς ὥς ἄλγιστά σοι. 800  
 ΘΗ. τί φῆς; ὄλωλεν ἄλοχος; ἐκ τίνος τύχης;  
 ΧΟ. βρόχον κρεμαστὸν ἀγχόνης ἀνήψατο.  
 ΘΗ. λύπη παχνωθεῖς, ἢ ᾗ πὸ συμφορᾶς τίνος;  
 ΧΟ. τοσοῦτον ἴσμεν· ἄρτι γὰρ καὶ γὼ δόμοις,  
 Θησεῦ, πάρειμι, σῶν κακῶν πενθήτρια. 805  
 ΘΗ. αἰαῖ. τί δῆτα τοῖσδ' ἀνέστεμμαι κᾶρα  
 πλεκτοῖσι φύλλοις, δυστυχῆς θεωρὸς ὢν;  
 χαλᾶτε κλῆθρα, πρόσπολοι, πυλωμάτων,  
 ἐκλύεθ' ἄρμους, ὥς ἴδω πικρὰν θέαν  
 γυναικὸς, ἣ με κατθανοῦσ' ἀπώλεσεν. 810  
 ΧΟ. ἰὼ ἰὼ τάλαινα μελέων κακῶν· ἔπαθες, εἰργάσω  
 τοσοῦτον ὥστε τούσδε συγχέαι δόμους.  
 αἰαῖ τόλμας, ὦ βιαίως θανοῦσ'  
 ἀνοσίῳ τε συμφορᾷ, σᾶς χερὸς πάλαισμα μελέας.  
 τίς ἄρα σὰν, τάλαιν', ἀμαυροῖ ζόαν; 816  
 ΘΗ. ὦμοι ἐγὼ πόνων· ἔπαθον ὦ τάλας  
 τὰ μάκιστ' ἐμῶν κακῶν. ὦ τύχα,  
 ὥς μοι βαρεῖα καὶ δόμοις ἐπεστάθης,  
 κηλὶς ἀφραστος ἐξ ἀλαστόρων τινός. 820



κατακονὰ μὲν οὖν ἀβίωτος βίου·  
κακῶν δ', ὧ τάλας, πέλαγος εἰσορῶ  
τοσοῦτον ὥστε μήποτ' ἐκνεῦσαι πάλιν,  
μηδ' ἐκπεράσαι κῦμα τῆσδε συμφορᾶς.  
τίνα λόγον τάλας, τίνα τύχαν σέθεν

825

βαρύποτμον, γύναι, προσαυδῶν τύχῃ;  
ὄρνις γὰρ ὥς τις ἐκ χερῶν ἄφαντος εἶ,  
πήδημ' ἐς Ἄιδου κραιπνὸν ὁρμήσασά μοι.  
αἰαῖ αἰαῖ, μέλεα μέλεα τάδε πάθη.

830

πρόσωθεν δέ ποθεν ἀνακομίζομαι τύχαν δαιμόνων  
ἀμπλακίαισι τῶν πάροιθέν τινος.

ΧΟ. οὐ σοὶ τάδ', ὦναξ, ἦλθε δὴ μόνῳ κακὰ,  
πολλῶν μετ' ἄλλων δ' ὤλεσας κεδνὸν λέχος.

835

ΘΗ. τὸ κατὰ γᾶς θέλω τὸ κατὰ γᾶς κνέφας  
μετοικεῖν σκότῳ θανῶν ὃ τλάμων,  
τῆς σῆς στερηθεὶς φιλτάτης ὁμιλίας·  
ἀπώλεσας γὰρ μᾶλλον ἢ κατέφθισο.  
τίνος δὴ κλύω πόθεν θανάσιμος  
τύχα σὰν ἔβα, γύναι, καρδίαν;  
εἴποι τις ἂν τὸ πραχθὲν, ἢ μάτην ὄχλον  
στέγει τύραννον δῶμα προσπόλων ἐμῶν;  
ὥμοι μοι σέθεν μέλεος, οἷον εἶδον ἄλγος δόμων,  
οὐ τλητὸν οὐδὲ ῥητόν. ἀλλ' ἀπωλόμην·  
ἔρημος οἶκος, καὶ τέκν' ὀρφανεύεται.

840

845

ΧΟ. ἔλιπες ἔλιπες, ὦ φίλα γυναικῶν  
ἀρίστα θ' ὀπόσας ἐφορᾷ  
φέγγος ἀελίου τε καὶ  
νυκτὸς ἀστερωπὸς σελάνα.

850

ἰὼ τάλας ὅσον κακὸν ἔχει δόμος.  
δάκρυσί μου βλέφαρα καταχυθέντα τέγγεται σᾶ  
τύχα·

τὸ δ' ἐπὶ τῷδε πῆμα φρίσσω πάλαι.

855

ΘΗ. ἔα ἔα·

τί δὴ ποθ' ἦδε δέλτος; ἐκ φίλης χερὸς  
ἡρτημένη θέλει τι σημῆναι νέον.  
ἀλλ' ἢ λέχους μοι καὶ τέκνων ἐπιστολὰς



ἔγραψεν ἢ δύστηνος ἐξαιτουμένη;  
 θάρσει, τάλαινα· λέκτρα γὰρ τὰ Θησέως 890  
 οὐκ ἔστι δῶμά θ' ἣτις εἴσιν γυνή.  
 καὶ μὲν τύποι γε σφενδόνης χρυσηλάτου  
 τῆς οὐκέτ' οὔσης τῆσδε προσσαίνουσί με.  
 φέρ', ἐξελίξας περιβολὰς σφραγισμάτων  
 ἴδω τί λέξαι δέλτος ἦδε μοι θέλει. 895

ΧΟ. φεῦ φεῦ. τόδ' αὖ νεοχμὸν ἐκδοχαῖς  
 ἐπιφέρει θεὸς κακόν. ἐμοὶ μὲν οὖν ἀβίωτος βίου  
 τύχα πρὸς τὸ κρανθὲν εἶη τυχεῖν.  
 ὀλομένους γὰρ, οὐκέτ' ὄντας λέγω,  
 φεῦ φεῦ, τῶν ἐμῶν τυράννων δόμους. 870  
 ὦ δαῖμον, εἴ πως ἔστι, μὴ σφήλης δόμους.  
 αἰτουμένης δὲ κλυθί μου· πρὸς γάρ τινος  
 οἰωνὸν ὥστε μάντις εἰσορῶ κακόν.

ΘΗ. οἶμοι. τόδ' οἶον ἄλλο πρὸς κακῷ κακόν,  
 οὐ τλητὸν οὐδὲ λεκτόν. ὦ τάλας ἐγώ. 875

ΧΟ. τί χρῆμα, λέξον, εἴ τί μοι λόγου μέτα.

ΘΗ. βοᾷ βοᾷ δέλτος ἄλαστα. πᾶ φύγω  
 βάρος κακῶν; ἀπὸ γὰρ ὀλόμενος οἴχομαι  
 οἶον οἶον εἶδον ἐν γραφαῖς μέλος  
 φθεγγόμενον τλάμων. 890

ΧΟ. αἰαῖ, κακῶν ἀρχηγὸν ἐκφαίνεις λόγον.

ΘΗ. τότε μὲν οὐκέτι στόματος ἐν πύλαις  
 καθέξω δυσεκπέρατον ὀλοὸν κακόν, ἰὼ τάλας.  
 Ἴππόλυτος εὐνῆς τῆς ἐμῆς ἔτλη θιγεῖν 895  
 βία, τὸ σεμνὸν Ζηνὸς ὄμμ' ἀτιμάσας.  
 ἀλλ', ὦ πάτερ Πόσειδον, ἄς ἐμοί ποτε  
 ἀρὰς ὑπέσχου τρεῖς, μιᾷ κατέργασαι  
 τούτων ἐμὸν παῖδ', ἡμέραν δὲ μὴ φύγοι  
 τήνδ', εἴπερ ἡμῖν ὥπασας σαφεῖς ἀράς. 890

ΧΟ. ἄναξ, ἀπεύχου ταῦτα πρὸς θεῶν πάλιν·  
 γνώσει γὰρ αὖθις ἀμπλακών. ἐμοὶ πιθοῦ.

ΘΗ. οὐκ ἔστι. καὶ πρὸς γ' ἐξελῶ σφε τῆσδε γῆς,  
 δυοῖν δὲ μοίραιν θατέρᾳ πεπλήξεται·  
 ἢ γὰρ Ποσειδῶν αὐτὸν εἰς Ἄιδου δόμους 895



θανόντα πέμψει, τὰς ἐμὰς ἀρὰς σέβων,  
ἢ τῇσδε χώρας ἐκπесῶν ἀλώμενος  
ξένην ἐπ' αἶαν λυπρὸν ἀντλήσει βίον.

ΧΟ. καὶ μὲν ὅδ' αὐτὸς παῖς σὸς ἐς καιρὸν πάρα,  
Ἴππόλυτος· ὀργῆς δ' ἐξανεῖς κακῆς, ἄναξ 900  
Θησεῦ, τὸ λῶστον σοῖσι βούλευσαι δόμοις.

ΙΙΙ. κραυγῆς ἀκούσας σῆς ἀφικόμην, πάτερ,  
σπουδῇ· τὸ μέντοι πρᾶγμ' ἐφ' ᾧ τινι στένεις  
οὐκ οἶδα, βουλοίμην δ' ἂν ἐκ σέθεν κλύειν.  
ἔα, τί χρῆμα; σὴν δάμαρθ' ὀρώ, πάτερ, 905  
νεκρόν· μεγίστου θαύματος τόδ' ἄξιον·  
ἦν ἀρτίως ἔλειπον, ἢ φάος τόδε  
οὐπω χρόνον παλαιὸν εἰσεδέρκετο.  
τί χρῆμα πάσχει; τῷ τρόπῳ διόλλυται;  
πάτερ, πυθέσθαι βούλομαι σέθεν πάρα. 910  
σιγᾶς; σιωπῆς δ' οὐδὲν ἔργον ἐν κακοῖς·  
ἢ γὰρ ποθοῦσα πάντα καρδία κλύειν  
κὰν τοῖς κακοῖσι λίχνος οὐσ' ἀλίσκεται.  
οὐ μὲν φίλους γε, καὶ μᾶλλον ἢ φίλους,  
κρύπτειν δίκαιον σὰς, πάτερ, δυσπραξίας. 915

ΘΗ. ὦ πόλλ' ἀμαρτάνοντες ἄνθρωποι μάτην,  
τί δὴ τέχνας μὲν μυρίας διδάσκετε  
καὶ πάντα μηχανᾶσθε καῖευρίσκετε,  
ἐν δ' οὐκ ἐπίστασθ' οὐδ' ἐθηράσασθέ πω,  
φρονεῖν διδάσκειν οἷσιν οὐκ ἔνεστι νοῦς; 920

ΙΙΙ. δεινὸν σοφιστὴν εἶπας, ὅστις εὖ φρονεῖν  
τοὺς μὴ φρονοῦντας δυνατός ἐστ' ἀναγκάσαι.  
ἀλλ' οὐ γὰρ ἐν δέοντι λεπτουργεῖς, πάτερ,  
δέδοικα μή σου γλῶσσ' ὑπερβάλη κακοῖς.

ΘΗ. φεῦ, χρῆν βροτοῖσι τῶν φίλων τεκμήριον 925  
σαφές τι κεῖσθαι καὶ διάγνωσιν φρενῶν,  
ὅστις τ' ἀληθὴς ἐστίν ὅς τε μὴ φίλος·  
δισσὰς τε φωνὰς πάντας ἀνθρώπους ἔχειν,  
τὴν μὲν δικαίαν, τὴν δ' ὅπως ἐτύγχανεν,  
ὥς ἢ φρονοῦσα τᾶδικ' ἐξηλέγχετο 930  
πρὸς τῆς δικαίας, οὐκ ἂν ἠπατώμεθα.



- ΙΠ. ἀλλ' ἢ τις ἐς σὸν οὖς με διαβαλὼν ἔχει  
 φίλων, νοσοῦμεν δ' οὐδὲν ὄντες αἵτιοι;  
 ἔκ τοι πέπληγμαι· σοὶ γὰρ ἐκπλήσσουσί με  
 λόγοι παραλλάσσοντες ἔξεδροι φρενῶν. 935
- ΘΗ. φεῦ τῆς βροτείας, ποῖ προβήσεται, φρενός;  
 τί τέρμα τόλμης καὶ θράσους γενήσεται;  
 εἰ γὰρ κατ' ἀνδρὸς βίοντον ἐξογκώσεται,  
 ὃ δ' ὕστερος τοῦ πρόσθεν εἰς ὑπερβολὴν  
 πανοῦργος ἔσται, θεοῖσι προσβαλεῖν χθονὶ 940  
 ἄλλην δεήσει γαῖαν, ἢ χωρήσεται  
 τοὺς μὴ δικαίους καὶ κακοὺς πεφυκότας.  
 σκέψασθε δ' ἐς τόνδ', ὅστις ἐξ ἐμοῦ γεγῶς  
 ἦσχυνε τὰμὰ λέκτρα, καῖξελέγχεται  
 πρὸς τῆς θανούσης ἐμφανῶς κάκιστος ὢν. 945  
 δεῖξον δ', ἐπειδὴ γ' ἐς μίασμ' ἐλήλυθας,  
 τὸ σὸν πρόσωπον δεῦρ' ἐναντίον πατρί.  
 σὺ δὴ θεοῖσιν, ὥς περισσὸς ὢν ἀνὴρ,  
 σύνει; σὺ σώφρων καὶ κακῶν ἀκήρατος;  
 οὐκ ἂν πιθοίμην τοῖσι σοῖς κόμποις ἐγὼ, 950  
 θεοῖσι προσθεὶς ἀμαθίαν φρονεῖν κακῶς.  
 ἤδη νυν αὔχει καὶ δι' ἀψύχου βορᾶς  
 σίτοις καπήλευ', Ὀρφέα τ' ἄνακτ' ἔχων  
 βάκχευε, πολλῶν γραμμάτων τιμῶν καπνοῦς,  
 ἐπεὶ γ' ἐλήφθης. τοὺς δὲ τοιούτους ἐγὼ 955  
 φεύγειν προφωνῶ πᾶσι· θηρεύουσι γὰρ  
 σεμνοῖς λόγοισιν, αἰσχροὶ μηχανώμενοι.  
 τέθνηκεν ἦδε· τοῦτό σ' ἐκσώσειν δοκεῖς;  
 ἐν τῷδ' ἀλίσκει πλείστον, ὦ κάκιστε σύ.  
 ποῖοι γὰρ ὄρκοι κρείσσονες, τίνες λόγοι 960  
 τῇσδ' ἂν γένοιντ' ἂν, ὥστε σ' αἰτίαν φυγεῖν;  
 μισεῖν σε φήσεις τήνδε καὶ τὸ δὴ νόθον  
 τοῖς γνησίοισι πολέμιον πεφυκέναι·  
 κακὴν ἄρ' αὐτὴν ἔμπορον βίου λέγεις,  
 εἰ δυσμενεῖα σῇ τὰ φίλτατ' ὤλεσεν. 965  
 ἀλλ' ὥς τὸ μῶρον ἀνδράσιν μὲν οὐκ ἔνι,  
 γυναιξὶ δ' ἐμπέφυκεν· οἶδ' ἐγὼ νέους



οὐδὲν γυναικῶν ὄντας ἀσφαλεστέρους,  
 ὅταν ταραάξῃ Κύπρις ἡβῶσαν φρένα·  
 τὸ δ' ἄρσεν αὐτοὺς ὠφελεῖ προσκείμενον. 970  
 νῦν οὖν τί ταῦτα σοῖς ἀμιλλῶμαι λόγοις,  
 νεκροῦ παρόντος μάρτυρος σαφεστάτου;  
 ἔξερρε γαίᾳς τῆσδ' ὅσον τάχος φυγὰς,  
 καὶ μήτ' Ἀθήνας τὰς θεοδμήτους μόλης  
 μήτ' εἰς ὄρους γῆς ἧς ἐμὸν κρατεῖ δόρυ. 975  
 εἰ γὰρ παθὼν γε σοῦ τάδ' ἡσσηθήσομαι,  
 οὐ μαρτυρήσει μ' Ἴσθμιος Σίνις ποτὲ  
 κτανεῖν ἑαυτὸν, ἀλλὰ κομπάζειν μάτην,  
 οὐδ' αἱ θαλάσσης σύννομοι Σκειρωνίδες  
 φήσουσι πέτραι τοῖς κακοῖς μ' εἶναι βαρύν. 980

ΧΟ. οὐκ οἶδ' ὅπως εἵποιμ' ἂν εὐτυχεῖν τινὰ  
 θνητῶν· τὰ γὰρ δὴ πρῶτ' ἀνέστραπται πάλιν.

ΙΠ. πάτερ, μένος μὲν ξύστασίς τε σῶν φρενῶν  
 δεινὴ· τὸ μέντοι πρᾶγμ', ἔχον καλοὺς λόγους,  
 εἴ τις διαπτύξειεν, οὐ καλὸν τόδε. 985  
 ἐγὼ δ' ἄκομψος εἰς ὄχλον δοῦναι λόγον,  
 εἰς ἡλικας δὲ κωλίγους σοφώτερος.  
 ἔχει δὲ μοῖραν καὶ τόδ'· οἱ γὰρ ἐν σοφοῖς  
 φαῦλοι παρ' ὄχλῳ μουσικώτεροι λέγειν.  
 ὅμως δ' ἀνάγκη, ξυμφορᾶς ἀφιγμένης, 990  
 γλῶσσάν μ' ἀφείναι. πρῶτα δ' ἄρξομαι λέγειν  
 ὅθεν μ' ὑπῆλθες πρῶτον ὡς διαφθερῶν,  
 κοῦκ ἀντιλέξοντ'. εἰσορᾶς φάος τόδε  
 καὶ γαῖαν; ἐν τοῖσδ' οὐκ ἔνεστ' ἀνὴρ ἐμοῦ,  
 οὐδ' ἦν σὺ μὴ φῆς, σωφρονέστερος γεγώς. 995  
 ἐπίσταμαι γὰρ πρῶτα μὲν θεοὺς σέβειν,  
 φίλοις τε χρῆσθαι μὴ ἀδικεῖν πειρωμένοις,  
 ἀλλ' οἷσιν αἰδῶς μήτ' ἐπαγγέλλειν κακὰ  
 μήτ' ἀνθυπουργεῖν αἰσχροῖς τοῖσι χρωμένοις·  
 οὐκ ἐγγελαστής τῶν ὁμιλούντων, πάτερ, 1000  
 ἀλλ' αὐτὸς οὐ παροῦσι καγγυὺς ὢν φίλοις.  
 ἐνὸς δ' ἄθικτος, ᾧ με νῦν ἐλεῖν δοκεῖς·  
 λέχους γὰρ ἐς τόδ' ἡμέρας ἀγνὸν δέμας.



οὐκ οἶδα πράξιν τήνδε, πλὴν λόγῳ κλύων  
γραφῇ τε λεύσσω· οὐδὲ ταῦτα γὰρ σκοπεῖν 1005  
πρόθυμός εἰμι, παρθένον ψυχὴν ἔχων.

καὶ δὴ τὸ σῶφρον τοῦμόν οὐ πείθει σ' ἴσως·  
δεῖ δὴ σε δεῖξαι τῷ τρόπῳ διεφθάρην.

πότ' ἐρα τὸ τῆσδε σῶμ' ἐκαλλιστεύετο  
πασῶν γυναικῶν; ἢ σὸν οἰκήσειν δόμον 1010

ἔγκληρον εὐνὴν προσλαβὼν ἐπήλπισα;  
μάταιος ἄρ' ἦν, οὐδαμοῦ μὲν οὖν φρενῶν.

ἀλλ' ὥς τυραννεῖν ἡδὺ τοῖσι σῶφροσιν·  
ἡκιστά γ', εἰ μὴ τὰς φρένας διέφθορε  
θνητῶν ὅσοισιν ἀνδάνει μοναρχία. 1015

ἐγὼ δ' ἀγῶνας μὲν κρατεῖν Ἑλληνικοὺς  
πρῶτος θέλοιμ' ἂν, ἐν πόλει δὲ δεύτερος  
σὺν τοῖς ἀρίστοις εὐτυχεῖν ἀεὶ φίλοις.  
πράσσειν γὰρ εὖ πάρεστι, κίνδυνός τ' ἀπὼν  
κρείσσω δίδωσι τῆς τυραννίδος χάριν. 1020

ἐν οὐ λέλεκται τῶν ἐμῶν, τὰ δ' ἄλλ' ἔχεις·  
εἰ μὲν γὰρ ἦν μοι μάρτυς οἶός εἰμ' ἐγώ,  
καὶ τῆσδ' ὀρώσης φέγγος ἡγωνιζόμεν,

ἔργοις ἂν εἶδες τοὺς κακοὺς διεξιῶν.  
νῦν δ' ὄρκιόν σοι Ζῆνα καὶ πέδον χθονὸς 1025  
ὄμνυμι τῶν σῶν μήποθ' ἀψασθαι γάμων,

μηδ' ἂν θελήσαι, μηδ' ἂν ἔννοιαν λαβεῖν.  
ἢ τάρ' ὀλοίμην ἀκλεῆς, ἀνώνυμος,  
ἄπολις, ἄοικος, φυγὰς ἀλητεύων χθόνα,  
καὶ μήτε πόντος μήτε γῆ δέξαιτό μου 1030  
σάρκας θανόντος, εἰ κακὸς πέφυκ' ἀνὴρ.

εἰ δ' ἦδε δειμαίνουσ' ἀπώλεσεν βίον  
οὐκ οἶδ'· ἐμοὶ γὰρ οὐ πέρα θέμις λέγειν.

ἔσωφρόνησεν οὐκ ἔχουσα σωφρονεῖν,  
ἡμεῖς δ' ἔχοντες οὐ καλῶς ἐχρώμεθα. 1035

ΧΟ. ἀρκοῦσαν εἰπας αἰτίας ἀποστροφὴν,  
ὄρκους παρασχὼν, πίστιν οὐ σμικρὰν, θεῶν.

ΘΗ. ἄρ' οὐκ ἐπῳδὸς καὶ γόης πέφυκ' ὅδε,  
ὅς τὴν ἐμὴν πέποιθεν εὐοργησίᾳ



- ψυχὴν κρατήσῃ τὸν τεκόντ' ἀτιμάσας; 1040  
 ΙΠ. καὶ σοῦ γε κάρτα ταῦτα θαυμάζω, πάτερ·  
 εἰ γὰρ σὺ μὲν παῖς ἦσθ', ἐγὼ δὲ σὸς πατήρ,  
 ἔκτεινὰ τοί σ' ἄν, κοῦ φυγαῖς ἐζημίουν,  
 εἴπερ γυναικὸς ἡξίους ἐμῆς θιγείν.  
 ΘΗ. ὥς ἄξιον τόδ' εἶπας· οὐχ οὕτω θανεῖ, 1045  
 ὥσπερ σὺ σαυτῷ τόνδε προὔθηκας νόμον·  
 ταχὺς γὰρ Ἄιδης ῥᾶστος ἀνδρὶ δυστυχεῖ.  
 ἀλλ' ἐκ πατρώας φυγὰς ἀλητεύων χθονὸς  
 ξένην ἐπ' αἶαν λυπρὸν ἀντλήσεις βίον·  
 μισθὸς γάρ ἐστιν οὗτος ἀνδρὶ δυσσεβεῖ. 1050  
 ΙΠ. οἶμοι, τί δράσεις; οὐδὲ μηνυτὴν χρόνον  
 δέξει καθ' ἡμῶν, ἀλλὰ μ' ἐξελάς χθονός;  
 ΘΗ. πέραν γε πόντου καὶ τόπων Ἀτλαντικῶν,  
 εἴ πως δυναίμην, ὥς σὸν ἐχθαίρω κára.  
 ΙΠ. οὐδ' ὄρκον οὐδὲ πίστιν οὐδὲ μάντεων 1055  
 φήμας ἐλέγξας ἄκριτον ἐκβαλεῖς με γῆς;  
 ΘΗ. ἡ δέλτος ἦδε κλῆρον οὐ δεδεγμένη  
 κατηγορεῖ σου πιστά· τοὺς δ' ὑπὲρ κára  
 φοιτῶντας ὄρνις πόλλ' ἐγὼ χαίρειν λέγω.  
 ΙΠ. ὦ θεοὶ, τί δῆτα τοῦμὸν οὐ λύω στόμα, 1060  
 ὅστις γ' ὑφ' ὑμῶν, οὓς σέβω, διόλλυμαι;  
 οὐ δῆτα· πάντως οὐ πίθοιμ' ἄν οὓς με δεῖ,  
 μάτην δ' ἄν ὄρκους συγχέαιμ' οὓς ὤμοσα.  
 ΘΗ. οἶμοι· τὸ σεμνὸν ὥς μ' ἀποκτείνει τὸ σόν.  
 οὐκ εἴ πατρώας ἐκτὸς ὥς τάχιστα γῆς; 1065  
 ΙΠ. ποῖ δῆθ' ὁ τλήμων τρέψομαι; τίνος ξένων  
 δόμους ἔσειμι τῇδ' ἐπ' αἰτία φυγών;  
 ΘΗ. ὅστις γυναικῶν λυμεῶνας ἦδεται  
 ξένους κομίζων καὶ ξυνοικουροὺς κακῶν.  
 ΙΠ. αἰαῖ· πρὸς ἥπαρ δακρύων τ' ἐγγὺς τόδε. 1070  
 εἰ δὴ κακός τε φαίνομαι δοκῶ τέ σοι.  
 ΘΗ. τότε στενάζειν καὶ προγιγνώσκειν σ' ἐχρῆν,  
 ὅτ' ἐς πατρώαν ἄλοχον ὑβρίζειν ἔτλης.  
 ΙΠ. ὦ δώματ', εἴθε φθέγμα γηρύσαισθέ μοι  
 καὶ μαρτυρήσαιτ' εἰ κακὸς πέφυκ' ἀνὴρ. 1075



- ΘΗ. ἐς τοὺς ἀφώνους μάρτυρας φεύγεις; σαφῶς  
τόδ' ἔργον οὐ λέγον σε μηνύει κακόν.
- ΙΠ. φεῦ·  
εἴθ' ἦν ἐμαυτὸν προσβλέπειν ἐναντίον  
στάνθ', ὥς ἐδάκρυσ' οἷα πάσχομεν κακά.
- ΘΗ. πολλῶ γε μᾶλλον σαυτὸν ἥσκησας σέβειν 1030  
ἢ τοὺς τεκόντας ὅσια δρᾶν, δίκαιος ὢν.
- ΙΠ. ὦ δυστάλαινα μήτερ, ὦ πικραὶ γοναί·  
μηδεῖς ποτ' εἴη τῶν ἐμῶν φίλων νόθος.
- ΘΗ. οὐχ ἔλξετ' αὐτὸν, δμῶες; οὐκ ἀκούετε  
πάλαι ξενουῖσθαι τόνδε προὐννέποντά με; 1085
- ΙΠ. κλαίων τις αὐτῶν ἄρ' ἐμοῦ γε θίξεται·  
σὺ δ' αὐτὸς, εἴ σοι θυμὸς, ἐξώθει χθονός.
- ΘΗ. δρᾶσ' ὅ τ' αὐτὸς, εἴ μὴ τοῖς ἐμοῖς πείσει λόγους·  
οὐ γάρ τις οἶκτος σῆς μ' ὑπέρχεται φυγῆς.
- ΙΠ. ἄραρεν, ὥς ἔοικεν· ὦ τάλας ἐγώ. 1090  
ὥς οἶδα μὲν ταῦτ', οἶδα δ' οὐχ ὅπως φράσω.  
ὦ φιλτάτῃ μοι δαιμόνων Λητοῦς κόρη,  
σύνθακε, συγκύναγε, φευξόμεσθα δὴ  
κλεινὰς Ἀθήνας. ἀλλὰ χαίρετ', ὦ πόλις  
καὶ γαῖ' Ἐρεχθέως· ὦ πέδον Τροιζήνιον, 1095  
ὥς ἐγκαθηβᾶν πόλλ' ἔχεις εὐδαίμονα,  
χαῖρ'· ὕστατον γάρ σ' εἰσορῶν προσφθέγγομαι.  
ἴτ', ὦ νέοι μοι τῆσδε γῆς ὁμήλικες,  
προσείπαθ' ἡμᾶς καὶ προπέμψατε χθονός·  
ὥς οὐ ποτ' ἄλλον ἄνδρα σωφρονέστερον 1100  
ὄψεσθε, κεῖ μὴ ταῦτ' ἐμῶ δοκεῖ πατρί.
- ΧΘ. ἦ μέγα μοι τὰ θεῶν μελεδήμαθ', ὅταν φρένας  
ἔλθῃ, στρ. α'.  
λύπας παραιεῖ· ξύνεσιν δέ τιν' ἐλπίδι κεύθων  
λείπομαι ἐν τε τύχαις θνατῶν καὶ ἐν ἔργμασι  
λεύσσω·  
ἀλλὰ γὰρ ἄλλοθεν ἀμείβεται, 1103  
μετὰ δ' ἴσταται ἀνδράσιν αἰὼν  
πολυπλάνητος αἰεί. [ἀντ. α'.  
εἴθε μοι εὐξαμένα θεόθεν τάδε μοῖρα παράσχοι,



τύχαν μετ' ὄλβου καὶ ἀκήρατον ἄλγεσι θυμόν·  
 δόξα δὲ μήτ' ἀτρεκῆς μήτ' αὖ παράσημος ἐνείη·  
 ῥάδια δ' ἤθεα τὸν αὖριον 1117  
 μεταβαλλομένα χρόνον αἰεὶ  
 βίον συνευτυχοίην.

οὐκέτι γὰρ καθαρὰν φρέν' ἔχω, παρὰ δ' ἐλπίδα  
 λεύσσω, στρ. β'.

ἐπεὶ τὸν Ἑλλανίας  
 φανερώτατον ἀστέρ' Ἀθήνας  
 εἶδομεν εἶδομεν ἐκ πατρὸς ὀργᾶς  
 ἄλλαν ἐπ' αἶαν ἰέμενον. 1125

ὦ ψάμαθοι πολιήτιδος ἀκτᾶς  
 δρυμός τ' ὄρειος, ὅθι κυνῶν  
 ὠκυπόδων μέτα θήρας ἔναιρεν  
 Δίκτυνναν ἀμφὶ σεμνάν. 1130

οὐκέτι συζυγίαν πώλων Ἐνετᾶν ἐπιβάσει ἀντ. β'.  
 τὸν ἀμφὶ Λίμνας τρόχον  
 κατέχων ποδὶ γυμνάδας ἵππους.

μοῦσα δ' αὔπνος ὑπ' ἀντυγι χορδᾶν 1135  
 λήξει πατρῶον ἀνὰ δόμον·  
 ἀστέφανοι δὲ κόρας ἀνάπαυλαι  
 Λατοῦς βαθείαν ἀνὰ χλόαν·

νυμφιδία δ' ἀπόλωλε φυγᾷ σᾶ  
 λέκτρων ἄμιλλα κούραις. 1140

ἐγὼ δὲ σᾶ δυστυχία δάκρυσι διοίσω ἐπὶ δ.  
 πότμον ἄποτμον· ὦ τάλαινα  
 μάτερ, ἔτεκες ἄρ' ἀνόνατα· 1145

φεῦ φεῦ,

μανίω θεοῖσιν·

ἰὼ ἰὼ συζύγαι Χάριτες,

τί τὸν τάλαν' ἐκ πατρίας γᾶς

τὸν οὐδὲν ἄτας αἴτιον πέμπετε τῶνδ' ἀπ' οἴκων;  
 καὶ μὴν ὀπαδὸν Ἴππολύτου τόνδ' εἰσορῶ 1151  
 σπουδῇ σκυθρωπὸν πρὸς δόμους ὀρμώμενον.



ΕΞΑΓΓΕΛΟΣ.

- ποιῇ γῆς ἄνακτα τῆσδε Θησέα μολῶν  
εὐροιμ' ἂν, ὦ γυναῖκες; εἴπερ ἴστε, μοι  
σημήνατ'· ἄρα τῶνδε δωμάτων ἔσω; 1155
- ΧΟ. ὃδ' αὐτὸς ἔξω δωμάτων πορεύεται.
- ΕΞ. Θησεῦ, μερίμνης ἄξιον φέρω λόγον  
σοὶ καὶ πολίταις οἳ τ' Ἀθηναίων πόλιν  
ναίουσι καὶ γῆς τέρμονας Τροιζηνίας.
- ΘΗ. τί δ' ἔστι; μῶν τις συμφορὰ νεωτέρα 1160  
δισσὰς κατείληφ' ἀστυγείτονας πόλεις;
- ΕΞ. Ἴππόλυτος οὐκέτ' ἔστιν, ὥς εἰπεῖν ἔπος·  
δέδορκε μέντοι φῶς ἐπὶ σμικρᾷς ῥοπῆς.
- ΘΗ. πρὸς τοῦ; δι' ἔχθρας μῶν τις ἦν ἀφιγμένος,  
οὔτου κατήσχυν' ἄλοχον ὥς πατρὸς βία; 1165
- ΕΞ. οἰκείος αὐτὸν ὤλεσ' ἄρμάτων ὄχος,  
ἀραί τε τοῦ σου στόματος, ἅς σὺ σῶ πατρὶ  
πόντου κρέοντι παιδὸς ἠράσω πέρι.
- ΘΗ. ὦ θεοὶ Πόσειδόν θ', ὥς ἄρ' ἦσθ' ἐμὸς πατήρ  
ὀρθῶς, ἀκούσας τῶν ἐμῶν κατευγμάτων. 1170  
πῶς καὶ διώλετ' εἰπέ· τῷ τρόπῳ Δίκης  
ἔπαισεν αὐτὸν ῥόπτρον αἰσχύναντ' ἐμέ;
- ΕΞ. ἡμεῖς μὲν ἀκτῆς κυμοδέγμονος πέλας  
ψήκτραισιν ἵππων ἐκτενίζομεν τρίχας  
κλαίοντες· ἦλθε γάρ τις ἄγγελος λέγων 1175  
ὥς οὐκέτ' ἐν γῇ τῇδ' ἀναστρέψοι πόδα  
Ἴππόλυτος, ἐκ σου τλήμονας φυγὰς ἔχων.  
ὁ δ' ἦλθε ταυτὸν δακρύων φέρων μέλος  
ἡμῖν ἐπ' ἀκταῖς· μυρία δ' ὀπισθόπους  
φίλων ἅμ' ἔστειχ' ἠλίκων ὀμήγυρις. 1180  
χρόνῳ δὲ δήποτ' εἶπ' ἀπαλλαχθεὶς γόων,  
τί ταῦτ' ἀλύω; πειστέον πατρὸς λόγοις.  
ἐντύνεσθ' ἵππους ἄρμασι ζυγηφόρους,  
δμῶες· πόλις γὰρ οὐκέτ' ἔστιν ἡδε μοι.  
τοῦνθένδε μέντοι πᾶς ἀνὴρ ἠπείγετο, 1185  
καὶ θᾶσσον ἢ λέγοι τις ἐξηρτυμένας



πώλους παρ' αὐτὸν δεσπότην ἐστήσαμεν.  
 μάρπτει δὲ χερσὶν ἡνίας ἀπ' ἄντυγος,  
 αὐταῖσιν ἀρβύλαισιν ἀρμόσας πόδα.  
 καὶ πρῶτα μὲν θεοῖς εἶπ' ἀναπτύξας χέρας, 1190  
 Ζεῦ, μηκέτ' εἶην, εἰ κακὸς πέφυκ' ἀνὴρ.  
 αἰσθοίτο δ' ἡμᾶς ὡς ἀτιμάζει πατὴρ  
 ἦτοι θανόντας ἢ φάος δεδορκότας.  
 καὶ τῷδ' ἐπῆγε κέντρον ἐς χεῖρας λαβὼν  
 πώλοις ὁμαρτῇ· πρόσπολοι δ' ὑφ' ἄρματος 1195  
 πέλας χαλινῶν εἰπόμεσθα δεσπότη  
 τὴν εὐθὺς Ἄργους κἀπιδαυρίας ὁδόν.  
 ἐπεὶ δ' ἔρημον χῶρον εἰσεβάλλομεν,  
 ἀκτὴ τίς ἐστι τοῦπέκεινα τῆσδε γῆς,  
 πρὸς πόντον ἤδη κειμένη Σαρωνικόν. 1200  
 ἔνθεν τις ἤχῳ χθόνιος ὡς βροντὴ Διὸς  
 βαρὺν βρόμον μεθῆκε, φρικώδη κλύειν.  
 ὀρθὸν δὲ κράτ' ἐστησαν οὐς τ' εἰς οὐρανὸν  
 ἵπποι· παρ' ἡμῖν δ' ἦν φόβος νεανικὸς  
 πόθεν ποτ' εἶη φθόγγος. ἐς δ' ἀλιρρόθους 1205  
 ἀκτὰς ἀποβλέψαντες ἱρὸν εἶδομεν  
 κῦμ' οὐρανῷ στηρίζον, ὥστ' ἀφηρέθη  
 Σκείρωνος ἀκτὰς ὄμμα τοῦμὸν εἰσορᾶν.  
 ἔκρυπτε δ' Ἰσθμὸν καὶ πέτραν Ἀσκληπιοῦ.  
 κᾶπειτ' ἀνοιδῆσάν τε καὶ πέριξ ἀφρὸν 1210  
 πολὺν καχλάζον ποντίῳ φυσήματι  
 χωρεῖ πρὸς ἀκτὰς, οὗ τέθριππος ἦν ὄχος.  
 αὐτῷ δὲ σὺν κλύδωνι καὶ τρικυμία  
 κῦμ' ἐξέθηκε ταῦρον, ἄγριον τέρας,  
 οὗ πᾶσα μὲν χθὼν φθέγματος πληρουμένη 1215  
 φρικῶδες ἀντεφθέγγετ', εἰσορῶσι δὲ  
 κρεῖισσον θέαμα δεργμάτων ἐφαίνετο.  
 εὐθὺς δὲ πώλοις δεινὸς ἐμπίπτει φόβος·  
 καὶ δεσπότης μὲν ἱππικοῖσιν ἤθεσι  
 πολὺς ξυνοικῶν ἤρπασ' ἡνίας χερσὶν, 1220  
 ἔλκει δὲ κώπην ὥστε ναυβάτης ἀνὴρ  
 ἱμάσιν ἐς τοῦπισθεν ἀρτήσας δέμας·



αἱ δ' ἐνδακοῦσαι στόμια πυριγενῇ γνάθοις  
 βία φέρουσιν, οὔτε ναυκλήρου χερὸς  
 οὔθ' ἱπποδέσμων οὔτε κολλητῶν ὄχων 1225  
 μεταστρέφουσαι. κεῖ μὲν ἐς τὰ μαλθακὰ  
 γαίας ἔχων οἶακας ἰθύνοι δρόμον,  
 προῦφαίνεται ἐς τοῦμπροσθεν, ὥστ' ἀναστρέφειν,  
 ταῦρος, φόβῳ τέτρωρον ἐκμαίνων ὄχον·  
 εἰ δ' ἐς πέτρας φέροιント μαργῶσαι φρένας, 1230  
 σιγῇ πελάζων ἄντυγι ξυνείπετο,  
 ἐς τοῦθ' ἕως ἔσφηλε κἀνεχαίτισεν,  
 ἄψίδα πέτρῳ προσβαλὼν ὀχήματος·  
 σύμφυρτα δ' ἦν ἅπαντα· σύριγγές τ' ἄνω  
 τροχῶν ἐπήδων ἀξόνων τ' ἐνήλατα. 1235  
 αὐτὸς δ' ὁ τλήμων ἠνίαισιν ἐμπλακεῖς  
 δεσμὸν δυσεξήνυστον ἔλκεται δεθεῖς,  
 σποδοῦμενος μὲν πρὸς πέτραις φίλον κᾶρα  
 θραύων τε σάρκας, δεινὰ δ' ἐξαυδῶν κλύειν,  
 στήτ', ὧ φάτναισι ταῖς ἐμαῖς τεθραμμέναι, 1240  
 μή μ' ἐξαλείψητ'. ὧ πατρὸς τάλαιν' ἀρά.  
 τίς ἄνδρ' ἄριστον βούλεται σῶσαι παρών;  
 πολλοὶ δὲ βουληθέντες ὑστέρω ποδὶ  
 ἐλειπόμεσθα. χῶ μὲν ἐκ δεσμῶν λυθεῖς  
 τμητῶν ἱμάντων οὐ κάτοιδ' ὅτῳ τρόπῳ 1245  
 πίπτει, βραχὺν δὲ βίοτον ἐμπνέων ἔτι·  
 ἵπποι δ' ἐκρυφθεν καὶ τὸ δύστηνον τέρας  
 ταύρου λεπαίας οὐ κάτοιδ' ὅποι χθονός.  
 δοῦλος μὲν οὖν ἔγωγε σῶν δόμων, ἄναξ,  
 ἀτὰρ τοσοῦτόν γ' οὐ δυνήσομαί ποτε 1250  
 τὸν σὸν πιθέσθαι παῖδ' ὅπως ἐστὶν κακός,  
 οὐδ' εἰ γυναικῶν πᾶν κρεμασθείη γένος  
 καὶ τήν ἐν Ἰδῇ γραμμάτων πλήσειέ τις  
 πεύκην, ἐπεὶ νιν ἐσθλὸν ὄντ' ἐπίσταμαι.

ΧΟ. αἰαῖ. κέκρανται συμφορὰ νέων κακῶν, 1255  
 οὐδ' ἔστι μοίρας τοῦ χρεῶν τ' ἀπαλλαγῇ.

ΘΗ. μίσει μὲν ἀνδρὸς τοῦ πεπονθότος τάδε  
 λόγοισιν ἤσθην τοῖσδε· νῦν δ' αἰδούμενος



θεούς τ' ἐκείνον θ', οὐνέκ' ἐστὶν ἐξ ἐμοῦ,  
οὔθ' ἡδομαι τοῖσδ' οὔτ' ἐπάχθομαι κακοῖς. 1260

ΕΞ. πῶς οὖν; κομίζειν, ἢ τί χρή τὸν ἄθλιον  
δράσαντας ἡμᾶς σῇ χαρίζεσθαι φρενί;  
φρόντιζ· ἐμοῖς δὲ χρώμενος βουλεύμασιν  
οὐκ ὦμος ἐς σὸν παῖδα δυστυχοῦντ' ἔσει.

ΘΗ. κομίζετ' αὐτὸν, ὥς ἰδὼν ἐν ὄμμασι 1265  
τὸν τᾶμ' ἀπαρνηθέντα μὴ χράναι λέχη  
λόγοις τ' ἐλέγξω δαιμόνων τε συμφοραῖς.

ΧΟ. σὺ τὰν θεῶν ἄκαμπτον φρένα καὶ βροτῶν ἄγεις,  
Κύπρι·

σὺν δ' ὁ ποικιλόπτερος ἀμφιβαλὼν 1270  
ὠκυτάτῳ πτερῷ.

ποτᾶται δὲ γαῖαν εὐάχητόν θ' ἄλμυρόν ἐπὶ πόντον.

θέλγει δ' Ἔρως, ᾧ μαινομένα κραδία 1275  
πτανὸς ἐφορμάσῃ  
χρυσοφαῆς, φύσιν  
ὀρεσκόων σκυλάκων

πελαγίων θ' ὅσα τε γᾶ τρέφει,  
τὰν Ἄλιος αἰθομέναν δέρκεται,  
ἄνδρας τε· συμπάντων βασιληίδα τιμὰν, 1280  
Κύπρι, τῶνδε μόνα κρατύνεις.

### ΑΡΤΕΜΙΣ.

σὲ τὸν εὐπατρίδαν Αἰγέως κέλομαι  
παῖδ' ἐπακοῦσαι·

Λητοῦς δὲ κόρη σ' Ἄρτεμις αὐδῶ. 1285

Θησεῦ, τί τάλας τοῖσδε συνήδει,

παῖδ' οὐχ ὁσίως σὸν ἀποκτείνας,

ψευδέσι μύθοις ἀλόχου πεισθεῖς

ἀφανῇ; φανερά δ' εἶλέν σ' ἄτη.

πῶς οὐχ ὑπὸ γῆς τάρταρα κρύπτεις 1290

δέμας αἰσχυνθεῖς,

ἢ πτηνὸς ἄνω μεταβάς βίοτον

πήματος ἔξω πόδα τοῦδ' ἀνέχεις;

ὥς ἐν γ' ἀγαθοῖς ἀνδράσιν οὐ σοι



κτητὸν βιότου μέρος ἐστίν, 1295  
 ἄκουε, Θησεῦ, σῶν κακῶν κατάστασιν·  
 καίτοι προκόψω γ' οὐδέν, ἀλγυνῶ δὲ σέ.  
 ἀλλ' ἐς τόδ' ἦλθον, παιδὸς ἐκδείξαι φρένα  
 τοῦ σοῦ δικαίαν, ὥς ὑπ' εὐκλείας θάνῃ,  
 καὶ σῆς γυναικὸς οἴστρον, ἣ τρόπον τινὰ 1300  
 γενναιότητα· τῆς γὰρ ἐχθίστης θεῶν  
 ἡμῖν ὅσαισι παρθένειος ἡδονὴ  
 δηχθείσα κέντροις παιδὸς ἠράσθη σέθεν.  
 γνώμῃ δὲ νικᾶν τὴν Κύπριν πειρωμένη  
 τροφοῦ διώλετ' οὐχ ἐκούσα μηχαναῖς, 1305  
 ἣ σῶ δι' ὄρκων παιδὶ σημαίνει νόσον.  
 ὁ δ', ὥσπερ οὖν δίκαιον, οὐκ ἐφέσπετο  
 λόγοισιν, οὐδ' αὖ πρὸς σέθεν κακούμενος  
 ὄρκων ἀφείλε πίστιν, εὐσεβῆς γεγώς.  
 ἣ δ' εἰς ἔλεγχον μὴ πέσῃ φοβουμένη 1310  
 ψευδεῖς γραφὰς ἔγραψε, καὶ διώλεσε  
 δόλοισι σὸν παῖδ', ἀλλ' ὅμως ἐπεισέ σε.

ΘΗ. οἴμοι.

ΑΡ. δάκνει σε, Θησεῦ, μῦθος; ἀλλ' ἔχ' ἥσυχος, 1311  
 τοῦνθένδ' ἀκούσας ὥς ἂν οἰμώξῃς πλέον.  
 ἄρ' οἴσθα πατρὸς τρεῖς ἀρὰς ἔχων σαφείς; 1315  
 ὧν τὴν μίαν παρείλες, ὦ κάκιστε σὺ,  
 ἐς παῖδα τὸν σὸν, ἐξὸν εἰς ἐχθρῶν τινά.  
 πατὴρ μὲν οὖν σοι πόντιος φρονῶν καλῶς  
 ἔδωχ' ὅσον περ χρῆν, ἐπεί περ ἦνεσεν·  
 σὺ δ' ἐν τ' ἐκείνῳ κἂν ἐμοὶ φαίνει κακός, 1320  
 ὃς οὔτε πίστιν οὔτε μάντεων ὅπα  
 ἔμεινας, οὐδ' ἠλεγξας, οὐ χρόνῳ μακρῷ  
 σκέψιν γ' ἐνειμας, ἀλλὰ θᾶσσον ἢ σ' ἐχρῆν  
 ἀρὰς ἀφῆκας παιδὶ καὶ κατέκτανες.

ΘΗ. δέσποιν', ὀλοίμην. 1325

ΑΡ. δεῖν' ἐπραξας, ἀλλ' ὅμως  
 ἔτ' ἔστι καὶ σοὶ τῶνδε συγγνάμης τυχεῖν·  
 Κύπρις γὰρ ἠθελ' ὥστε γίγνεσθαι τάδε,  
 πληροῦσα θυμόν. θεοῖσι δ' ὧδ' ἔχει νόμος·



οὐδεὶς ἀπαντᾶν βούλεται προθυμία  
 τῇ τοῦ θέλοντος, ἀλλ' ἀφιστάμεσθ' αἰεί. 1330  
 ἐπεὶ σάφ' ἴσθι, Ζῆνα μὴ φοβουμένη,  
 οὐκ ἂν ποτ' ἦλθον ἐς τόδ' αἰσχύνῃς ἐγὼ  
 ὥστ' ἄνδρα πάντων φίλτατον βροτῶν ἐμοὶ  
 θανεῖν ἐᾶσαι. τὴν δὲ σὴν ἀμαρτίαν  
 τὸ μὴ εἰδέναι μὲν πρῶτον ἐκλύει κάκῃς. 1335  
 ἔπειτα δ' ἡ θανούσ' ἀνάλωσεν γυνή  
 λόγων ἐλέγχους ὥστε σὴν πείσαι φρένα.  
 μάλιστα μὲν νῦν σοὶ τάδ' ἔρρωγεν κακὰ,  
 λύπη δὲ καμοί· τοὺς γὰρ εὐσεβεῖς θεοὶ  
 θνήσκοντας οὐ χαίρουσι· τοὺς γε μὴν κακοὺς 1340  
 αὐτοῖς τέκνοισι καὶ δόμοις ἐξόλλυμεν.

ΧΟ. καὶ μὴν ὁ τάλας ὅδε δὴ στείχει,  
 σάρκας νεαρὰς  
 ξανθὸν τε κᾶρα διαλυμανθείς.  
 ὦ πόνος οἴκων, οἶον ἐκράνθη 1345  
 δίδυμον μελάθροισ  
 πένθος θεόθεν καταληπτόν.

ΙΙΙ. αἰαῖ αἰαῖ,  
 δύστανος ἐγὼ, πατρὸς ἐξ ἀδίκου  
 χρησμοῖς ἀδίκους διελυμάνθη. 1350  
 ἀπόλωλα τάλας, οἶμοι μοι.  
 διὰ μου κεφαλᾶς ἄσσουσ' ὀδύναι,  
 κατὰ δ' ἐγκέφαλον πηδᾶ σφάκελος.  
 σχῆς, ἀπειρηκὸς σῶμ' ἀναπαύσω.  
 ἔ. ἔ.  
 ὦ στυγνὸν ὄχημ' ἵππειον, ἐμῆς 1355  
 βόσκημα χερὸς,  
 διὰ μ' ἔφθειας, κατὰ δ' ἔκτεινας.  
 φεῦ φεῦ· πρὸς θεῶν, ἀτρέμας, δμῶες,  
 χροὸς ἐλκώδους ἄπτεσθε χεροῖν.  
 τίς ἐφέστηκεν δεξιὰ πλευροῖς; 1360  
 πρόσφορά μ' αἶρετε, σύντονα δ' ἔλκετε  
 τὸν κακοδαίμονα καὶ κατάρατον  
 πατρὸς ἀμπλακίαις. Ζεῦ Ζεῦ, τάδ' ὀρᾷς;



ὄδ' ὁ σέμνός ἐγὼ καὶ θεοσέπτωρ,  
ὄδ' ὁ σωφροσύνη πάντας ὑπερσχῶν 1365  
προὔπτον ἐς Ἄιδαν στείχω κατὰ γᾶς,  
ὀλέσας βίοτον.

μόχθους δ' ἄλλως τῆς εὐσεβίας  
εἰς ἀνθρώπους ἐπόνησα.  
αἰαῖ αἰαῖ. 1370

καὶ νῦν ὀδύνα μ' ὀδύνα βαίνει.  
μέθετέ με τὸν τάλανα.  
καί μοι θάνατος παιὰν ἔλθοι.  
προσαπόλλυτέ μ' ὅλλυτε τὸν δυσδαίμονά μ'. ἀμφι-  
τόμου 1375

λόγχας ἔραμαι διαμοιρᾶσαι,  
διὰ τ' εὐνᾶσαι τὸν ἐμὸν βίοτον.  
ὦ πατὴρ ἐμοῦ δύστανος ἀρὰ,  
μιαιφόνων τε συγγόνων,  
παλαιῶν προγεννητόρων 1380  
ἐξορίζεται κακὸν, οὐδὲ μέλλει,  
ἔμολέ τ' ἐπ' ἐμὲ τί ποτε τὸν οὐδὲν ὄντ' ἐπαίτιον  
κακῶν;

ὦ μοι μοι, τί φῶ;  
πῶς ἀπαλλάξω βιοτὰν 1385  
ἐμὰν τοῦδ' ἀναλγήτου πάθους;  
εἴθε με κοιμίσειε τὸν δυσδαίμονα  
Ἄιδου μέλαινα νύκτερός τ' ἀνάγκα.

ΑΡ. ὦ τλήμον, οἷα ξυμφορᾷ ξυνεζύγης.  
τὸ δ' εὐγενές σε τῶν φρενῶν διώλεσεν. 1390

ΙΠ. ἔα.  
ὦ θεῖον ὁδμῆς πνεῖμα· καὶ γὰρ ἐν κακοῖς  
ὦν ἡσθόμην σου κἀνεκουφίσθην δέμας·  
ἔστ' ἐν τόποισι τοισίδ' Ἀρτεμις θεά.

ΑΡ. ὦ τλήμον, ἔστι, σοί γε φιλτάτη θεῶν.

ΙΠ. ὁρᾷς με, δέσποιν', ὥς ἔχω, τὸν ἄθλιον; 1395

ΑΡ. ὁρῶ· κατ' ὅσων δ' οὐ θέμις βαλεῖν δάκρυ.

ΙΠ. οὐκ ἔστι σοι κυναγὸς οὐδ' ὑπηρέτης.

ΑΡ. οὐ δῆτ'· ἀτάρ μοι προσφιλὴς ἀπόλλυσται.



- ΙΠ. οὐδ' ἱππονώμας οὐδ' ἀγαλμάτων φύλαξ.  
 ΑΡ. Κύπρις γὰρ ἡ πανοῦργος ᾧδ' ἐμήσατο. 1400  
 ΙΠ. ὦμοι. φρονῶ δὴ δαίμον' ἢ μ' ἀπώλεσε.  
 ΑΡ. τιμῆς ἐμέμφθη, σωφρονοῦντι δ' ἤχθετο.  
 ΙΠ. τρεῖς ὄντας ἡμᾶς ὤλεσ', ἦσθημαι, μία.  
 ΑΡ. πατέρα τε καὶ σὲ καὶ τρίτην ξυνάορον.  
 ΙΠ. ὦμωξα τοίνυν καὶ πατρὸς δυσπραξίας. 1405  
 ΑΡ. ἐξηπατήθη δαίμονος βουλευμασιν.  
 ΙΠ. ὦ δυστάλας σὺ τῇσδε συμφορᾶς, πάτερ.  
 ΘΗ. ὄλωλα, τέκνον, οὐδέ μοι χάρις βίου.  
 ΙΠ. στένω σὲ μάλλον ἢ 'μὲ τῆς ἀμαρτίας.  
 ΘΗ. εἰ γὰρ γενοίμην, τέκνον, ἀντὶ σοῦ νεκρός. 1410  
 ΙΠ. ὦ δῶρα πατρὸς σοῦ Ποσειδῶνος πικρά.  
 ΘΗ. ὥς μήποτ' ἐλθεῖν ὦφελ' ἐς τοῦμὸν στόμα.  
 ΙΠ. τί δ'; ἔκτανές τ' ἄν μ', ὥς τότε ἦσθ' ὠργισμένος.  
 ΘΗ. δόξης γὰρ ἦμεν πρὸς θεῶν ἐσφαλμένοι.  
 ΙΠ. φεῦ.  
 εἴθ' ἦν ἀραῖον δαίμοσιν βροτῶν γένος. 1415  
 ΑΡ. ἔασον· οὐ γὰρ οὐδὲ γῆς ὑπὸ ζόφον  
 θεᾶς ἄτιμοι Κύπριδος ἐκ προθυμίας  
 ὀργαὶ κατασκήψουσιν ἐς τὸ σὸν δέμας,  
 σῆς εὐσεβείας καὶ γαθῆς φρενὸς χάριν.  
 ἐγὼ γὰρ αὐτῆς ἄλλον ἐξ ἐμῆς χερὸς 1420  
 ὃς ἂν μάλιστα φίλτατος κυρῇ βροτῶν  
 τόξοις ἀφύκτοις τοῖσδε τιμωρήσομαι.  
 σοὶ δ', ὦ ταλαίπωρ, ἀντὶ τῶνδε τῶν κακῶν  
 τιμὰς μεγίστας ἐν πόλει Τροιζηνία  
 δώσω· κόραι γὰρ ἄζυγες γάμων πάρος 1425  
 κόμας κεροῦνταί σοι, δι' αἰῶνος μακροῦ  
 πένθη μέγιστα δακρύων καρπουμένῳ.  
 αἰὲ δὲ μουσοποιὸς ἐς σὲ παρθένων  
 ἔσται μέριμνα, κοῦκ ἀνώνυμος πεσὼν  
 ἔρως ὁ Φαίδρας ἐς σὲ σιγηθήσεται. 1430  
 σὺ δ', ὦ γεραιοῦ τέκνον Αἰγέως, λαβὲ  
 σὸν παῖδ' ἐν ἀγκάλαισι καὶ προσέλκυσαι·  
 ἄκων γὰρ ὤλεσάς νιν· ἀνθρώποισι δὲ



θεῶν διδόντων εἰκὸς ἑξαμαρτάνειν.

καὶ σοὶ παραινῶ πατέρα μὴ στυγεῖν σέθεν, 1435

Ἴππόλυτ'· ἔχεις γὰρ μοῖραν ἢ διεφθάρης.

καὶ χαῖρ'· ἐμοὶ γὰρ οὐ θέμις φθιτοὺς ὀράν,

οὐδ' ὄμμα χραίνειν θανασίμοισιν ἐκπνοαῖς·

ὀρῶ δέ σ' ἤδη τοῦδε πλησίον κακοῦ.

ΙΠ. χαίρουσα καὶ σὺ στείχε, παρθέν' ὀλβία· 1440

μακρὰν δὲ λείπεις ῥαδίως ὁμιλίαν.

λύω δὲ νεῖκος πατρὶ χρηζούσης σέθεν·

καὶ γὰρ πάροιθε σοῖς ἐπειθόμην λόγοις.

αἰαῖ· κατ' ὅσων κιγχάνει μ' ἤδη σκότος.

λαβοῦ, πάτερ, μου, καὶ κατόρθωσον δέμας. 1445

ΘΗ. ὦμοι, τέκνον, τί δρᾷς με τὸν δυσδαίμονα;

ΙΠ. ὀλωλα, καὶ δὴ νερτέρων ὀρῶ πύλας.

ΘΗ. ἢ τὴν ἐμὴν ἀναγνον ἐκλιπὼν φρένα;

ΙΠ. οὐ δῆτ', ἐπεὶ σε τοῦδ' ἐλευθερῶ φόνου.

ΘΗ. τί φῆς; ἀφίης αἵματός μ' ἐλεύθερον; 1450

ΙΠ. τὴν τοξόδαμνον Ἄρτεμιν μαρτύρομαι.

ΘΗ. ὦ φιлтаθ', ὥς γενναῖος ἐκφαίνει πατρί.

ΙΠ. ὦ χαῖρε καὶ σὺ, χαῖρε πολλά μοι, πάτερ.

ΘΗ. ὦμοι φρενὸς σῆς εὐσεβοῦς τε καὶ γαθῆς.

ΙΠ. τοιῶνδε παίδων γνησίων εὖχου τυχεῖν. 1455

ΘΗ. μή νυν προδῶς με, τέκνον, ἀλλὰ καρτέρει.

ΙΠ. κεκαρτέρηται τᾶμ'· ὀλωλα γὰρ, πάτερ·  
κρύψον δέ μου προσωπον ὥς τάχος πέπλοις.

ΘΗ. ὦ κλείν' Ἀθηνῶν Παλλάδος θ' ὀρίσματα,  
οἴου στερήσεσθ' ἀνδρός. ὦ τλήμων ἐγώ. 1460

ὥς πολλὰ, Κύπρι, σῶν κακῶν μεμνήσομαι.

ΧΟ. κοινὸν τόδ' ἄχος πᾶσι πολίταις

ἦλθεν ἀέλπτως.

πολλῶν δακρύων ἔσται πίτυλος·

τῶν γὰρ μεγάλων ἀξιοπενθείς 1465

φῆμαι μᾶλλον κατέχουσιν.







## NOTES.

1. Πολλή κούκ ἀνώνυμος κέκλημαι is either a poetical way of saying πολλά ὀνόματα κέκλημαι or ἔχω, or, which is perhaps better, we may understand μεγάλη εἰμι ἐν βροτοῖς καὶ πολλά ὀνόματα κεκλημένη, e.g. Κύπρις, Ἀφροδίτη, Κυθήρεια, Astarte in Phoenicia, &c. In this sense πολλή occurs inf. 443.

3. πόντου] The habitable world was thought to lie nearly in the sun's path from east to west, or, in other words, from the unknown eastern region beyond the Euxine to where the western continent is bounded by the Atlantic. So in *Od.* i. 24 the Ethiopians are said to dwell, some where the sun rises and others where he sets, i.e. across tropical Africa. Plato, *Phaedo*, p. 109 B, ἡμᾶς οἰκεῖν τοὺς μέχρι Ἑρακλείων στηλῶν ἀπὸ Φάσιδος ἐν σμικρῷ τινι μορίῳ.—φῶς ὀρῶντες ἡλίου implies that the sun's light is shed on those who live under his midway course, other parts of the world being supposed to lie in darkness or under a shade.

5. τοὺς μὲν κ.τ.λ.] The sense is, πάντων ὅσοι ναίουσιν κ.τ.λ. τοὺς μὲν ἐμὲ σέβοντας τιμῶ, τοὺς δὲ μέγα φρονούντας σφάλλω.

9. μύθων τῶνδε] The statements that those who despise love will meet with misfortune, and that the gods delight to be held in honour. The Schol. observes that the remark may be either a general or a particular one.

10. Ἀμαζόνος] Theseus had a son by a captive Amazon Antiope, and called him Hippolytus, after Hippolyte the queen of the Amazons. Cf. inf. 351.

11. παιδεύματα] 'brought up by the chaste Pittheus,' who in *Med.* 684 is called παῖς Πέλοπος εὐσεβέστατος. In *Androm.* 1101 sheep are elegantly described as φυλλάδος Παρνασσίας παιδεύματα. Hippolytus had been trained by Pittheus to a chastity which was carried so far as to lead him to denounce the goddess of love; and it is this which now brings upon him the anger of Cypris.



12. *μόνος*] The snake entwining the staff of Aesculapius is a well-known symbol of the worship of nature-powers, to which Troezen, where he was especially honoured, seems to have been addicted. The offence of Hippolytus was aggravated by his being the only recusant.

15. *Ἄρτεμιν*] As the virgin goddess, her society and her worship were sought by Hippolytus. Aphrodite here speaks with the jealousy of a rival. It was not only that she was neglected, but that Artemis was preferred.

18. *ἐξαιρεῖ*] he destroys, removes from the earth, *ἀφανίζει*. So *Herc. F.* 39, *τὸν Νέμειον θῆρ' ἐξελεῖν*.

19. *προσπεσών*] Schol. *ἐντυχών*.

20. *τούτοις*] Phoebus and his sister, who share in the honours paid by Hippolytus. The goddess here asserts that the vengeance she will wreak on the man is not due to any feeling of jealousy towards other gods, but to the insults she has directly received from him. An expression of his feeling towards Aphrodite occurs inf. 113.

23. *προκόψασα*] A *nominativus pendens*, and a figure of speech borrowed from pioneers. *Alc.* 1079, *τί δ' ἂν προκόπτοις, εἰ θέλεις αἰεὶ στένειν*; *Thuc.* vii. 56, *τοῦ ναυτικοῦ μέγα μέρος προκόψαντες*. *Hec.* 960, *ἀλλὰ ταῦτα μὲν τί δεῖ θρηνεῖν, προκόπτοντ' οὐδὲν ἐς πρόσθεν κακῶν*; The meaning is, that she had already prepared, or cleared the way for, the downfall of Hippolytus by causing Phaedra to fall in love with him.

25. *ἐς ὄψιν καὶ τέλη*] These are technical terms. As a virtuous youth, Hippolytus was early admitted to the holy mysteries, first at Athens, but afterwards in the fuller initiation, *τὰ τέλεα καὶ ἐποπτικά*, at Eleusis, *οὗ πότνια σεμνὰ τιθηνοῦνται τέλη θνατοῖσιν*, *Soph. Oed. Col.* 1050. Like the 'Catechumens' of the early Church, which borrowed the term *μυστήρια* from the Greek rite, the younger devotees were not at first admitted to the plenary privileges.

27. *κατείχετο*] 'was possessed.' The recent editors retain *κατέσχετο*, used as an intransitive epic aorist, as in *Il.* iii. 419, *βῆ δὲ κατασχομένη ἐανῶ ἀργῇτι φαεινῶ*.

29. *πρὶν ἐλθεῖν*] Before Phaedra came to Troezen from Athens, as the bride of Theseus, on his retiring from his native city (34), she caused a temple to be built in honour of the goddess who had inspired her, close under the Acropolis, and commanding a view of Troezen across the Saronic Gulf.

32. *ἔρωτ' ἐκδημον*] 'smitten with the love of one far from her home,' i.e. a stranger and visitor from Troezen; for Hippolytus had lived there in the house of Pittheus since Theseus had been married to his Cretan wife Phaedra. — *Ἰππολύτῳ ἐπι*, 'with a view to securing the love of Hippolytus.' The goddess who had helped her so far would,

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as she hoped, in return for the honour of a shrine, enable her to win the man she loved. The temple in question was that of Aphrodite Pandemos and Peitho, at the S.W. angle of the Acropolis (Wordsworth, *Athens and Attica*, p. 140). It had been built and dedicated by Theseus in commemoration of the union of the Attic demes under one government; but Phaedra altered its destination, and decreed that henceforth (τὸ λοιπὸν) the statue of the goddess should stand there to gain for her the object of her love. It seems that she changed the name also and called the temple, or its περίβολος, the Ἰππολύτειον. Compare Θετίδειον, *Androm.* 20, Ὀρέστειον, *Or.* 1647. The Scholiasts explain πέτραν Παλλάδος to mean a mountain in Attica called Γλαυκώπιον, lying opposite to Troezen; but one scholium is ἐν γὰρ τῇ ἀκροπόλει ἰδρύσατο Ἀφροδίτης ναὸν ἐπὶ κακῷ Ἰππολύτου. Cf. *Oed. Col.* 1600, εὐχλόου Δήμητρος εἰς προσόψιον πάγον μολούσα.

34. ἐπεὶ δέ] Answering to πρὶν μὲν in 29. When however Phaedra came to Troezen, where Hippolytus also resided, her love for him increased, and she pined in silence. Theseus had consented to the voluntary exile of a year from Athens for having put to death the sons (or one of the sons) of Pallas the son of Pandion, who were desirous of usurping the sovereign power at Athens. This was the legal penalty for ἐκὼν φόνος, together with the payment of ποινὴ or 'blood-money.' Thus in *Or.* 1645, Orestes is ordered by Apollo to reside for a year in Arcadia for killing his mother.

41. οὔτι ταύτῃ] Cf. *Med.* 365, ἀλλ' οὔτι ταύτῃ ταῦτα, μὴ δοκεῖτέ πω.—πεσεῖν, to fall vain, to end in nothing, i. e. in the mere fact of her being in love. Cf. 1429, οὐκ ἀνώνυμος πεσὼν ἔρως ὁ Φαίδρας εἰς σὲ σιγηθήσεται.

47. εὐκλεῆς μὲν] 'Though a princess, the daughter of Minos king of Crete, and the wife of Theseus, still Phaedra must die to satisfy my vengeance on Hippolytus.' For (she adds) 'I will not make her suffering of such superior importance as to interfere with my purpose against my enemy.' Cf. *Aesch. Eum.* 610, πατρὸς προτιμᾷ Ζεὺς μόρον, *ibid.* 709, οὔτω γυναικὸς οὐ προτιμήσω μόρον.

49. τὸ μὴ οὐ] i. e. ὥστε μὴ, the οὐ being superadded in consequence of the preceding οὐ. *Prom. V.* 805, οὐκ ἐναντιώσομαι τὸ μὴ οὐ γεγωνεῖν, *ibid.* 939, οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ πεσεῖν ἀτίμως. *Inf.* 658.

53. ἔξω βήσομαι] It was the custom of goddesses not to appear to mortal sight. Cf. 1391—3, and 86; *Soph. Ajax* 15, where ἀποπτος seems to mean 'out of sight.'

54. ὀπισθόπους] 'following his steps,' lit. 'with following feet.'—κῶμος, a revelling company of any kind, generally associated with marching and song. Here we may suppose



they are attired as hunters; cf. 109. They form a secondary or supernumerary chorus, of which there are several examples both in the tragic and the comic drama.—*λέλακεν* (*λακεῖν*), 'is uttering noisy strains,' 'is singing in loud tones.'

56. *οὐ γὰρ οἶδ'*] If he knew his death was so near at hand, he would sing a very different strain.

58. Hippolytus is heard approaching, and calling to his attendants to celebrate the praise of Artemis, not however as the huntress, but rather as the virgin goddess (66). His devout mind (like that of the young Ion, v. 127 seqq.) is bent on performing a solemn act of worship. He appears on the stage bearing a wreath, which he offers, perhaps kneeling before her statue. It was from this incident that the title of *Στεφανηφόρος* was given to the play.

68. *εὐπατέριαν*] Schol. *τὴν καλλίστην τοῦ πατρὸς Διὸς αὐλήν*. In *Il.* vi. 292 Helen has this epithet, which Hesych. explains by *ἀγαθοῦ πατρὸς θυγατέρα*. Here *εὐπατέρι' ἀν' αὐλήν* (or *οἶκον*) has been proposed. The accusative can only mean *ἀγαθοῦ πατρὸς αὐλήν*. Compare *εὐπαις*, *εὐπάρθενος*, *εὐχειρ*.

73. This very beautiful address to Artemis is a noble eulogy on youthful virtue. The flowers are culled by a pure hand from an untouched meadow for the service of a chaste goddess.

75. *ἀξιοῖ*] 'claims the right.'

76. *σίδηρος*] the reaper's hook or the pruner's knife.

78. *Αἰδώς*] 'religious respect,' or perhaps, 'virgin modesty.' This is said *κηπεύειν*, 'to keep it like a garden by watering it from the pure running streams.' The verb is used transitively also in *Troad.* 1175, *ὅν πόλλ' ἐκήπευσ' ἡ τεκοῦσα βόστρυχον*. The sense perhaps is, that a modest or respectful hand waters the flowers with pure running water. But the 'meadow' may be altogether an allegorical one, i. e. the garden of youthful innocence, as the Schol. says it was understood by some. Thus the meaning will really be, that he makes an offering to Artemis of his virgin life. So *βαθείαν ἄλοκα φρενὸς, ἐξ ἧς τὰ κεδνὰ βλαστάνει βουλεύματα*, in Aesch. *Theb.* 590. Nor is this view inconsistent with the actual presentation of a wreath, which might bear a symbolical meaning.

79. He goes on to say, with reference to Orphic doctrines of natural and not merely taught virtue, that only the pure-minded can have access to the meadow, which he views as a kind of *τέμενος* of the virgin goddess. Cf. Virg. *Aen.* vii. 203, '*Saturni gentem, haud vincolo nec legibus aequam, Sponte sua veterisque dei se more tenentem.*' Hor. *Carm.* iii. 24. 35, '*quid leges sine moribus vanae proficiunt?*'



*ibid.* ὅσοις] Porson proposed ὅστις, as the perfect of λαγχάνω is only found transitively. Some think this passage is made up by a later hand from *Bacch.* 315, ἀλλ' ἐν τῇ φύσει τὸ σωφρονεῖν ἔνεστιν ἐς τὰ πάντ' ἀεί. We might here read ἀλλ' εἴ τις φύσει κ.τ.λ., supplying ἐστὶ with διδακτόν.

87. κάμψαιμι] A metaphor from the stadium, the middle or turning-point of life being compared with the pillar at the farther end of the course. Cf. *inf.* 140. The sense is, 'May I finish my earthly career as virtuously as I began it.' This, in effect, is a repudiation of marriage and of the worship of Aphrodite. Against this the attendant in the following dialogue ventures to expostulate.

88. θεοὺς γάρ] 'I use the term ἀναξ and not δεσπότης, reserving the latter for the gods alone.' Others explain, 'For the gods who are our masters (i.e. Aphrodite among others) ought to be invoked by us.'

91. βροτοῖσιν] Emphatic, and opposed to θεοῖσι in 97. 'If mortals hate reserve and want of cordiality, so also do the gods.' Cf. *sup.* 8. For this use of σεμνὸν see *Med.* 214, οἶδα γὰρ πολλοὺς βροτῶν σεμνοὺς γεγῶτας.

95. ἐν δέ κ.τ.λ.] 'Well, is there not (on the other hand) something agreeable in affable people?' The man speaks sententiously and indirectly at first, wishing gently to reprove his master for rejecting the cult of the goddess of love.

99. πῶς οὖν σύ] 'Then how is it that *you* have nothing to say to so worshipful a goddess?'

100. εὐλαβοῦ] The remark seems made from a notion that the goddesses commonly called Σεμναὶ (the Eumenides) were in the attendant's thoughts; and it was considered ill-omened even to name them, *Oed. Col.* 129.

101. πύλαισι σαῖς] It is evident that a statue of Aphrodite as well as one of Artemis stood on the stage; or, possibly, some symbol of the goddess was placed before the central door (προστατηρία).

102. πρόσωθεν] As a religious man, he does not reject *all* worship of the goddess, but says it is not paid from intimate and familiar intercourse.

105. εὐδαιμονοίης] 'I wish you well,—that is, when you have as much sense as you ought.' The formula occurs in *Ar. Ach.* 446 and 457, implying an ironical hope that no harm will come from something said or done.

107. τιμαῖς] 'the prerogatives,' i.e. the ἔργα Ἀφροδίτης given for man's benefit.

108. παρελθόντες] 'entering.' See on *Medea* 1137.

110. καταψήχειν] καταψᾶν, *Ar. Pac.* 75, 'to rub down,' or smooth the coats of, the horses. By this command Hippolytus shows his manly pursuits in contrast with the more effeminate votaries of the goddess whom he disowns.



112. τὰ πρόσφορα] supply γυμνάσματα, 'that when I have taken sufficient food I may give them their proper exercise.'

113. ἐγώ] with emphasis, and said with an ironical laugh.

115. δούλοις λέγειν] Perhaps δούλους λέγω, 'I speak of slaves,' whose sentiments are likely to be more humble. Others propose φρονεῖν for λέγειν. If the text is right, the infinitive refers to the expression of the thought; 'holding such opinions as it becomes slaves to avow.'

118. ἔντονον] Lit. 'strained tight,' not willing to relax or relent, *pervicax ingenium*.

119. μὴ δόκει] 'pretend not to hear him.' Compare inf. 463, μὴ δοκεῖν ὁρᾶν, and *Med.* 67, οὐ δοκῶν κλύειν, and for the double accusative with βάζειν, *Rhes.* 718, πολλὰ δὲ τὰν βασιλίδ' ἐστίαν Ἀτρειδᾶν κακῶς ἔβαζε.

121. The chorus of Troezenian matrons relate the manner in which they were informed that Phaedra is pining with some mysterious malady. They conjecture that some seizure or possession has come upon her, or that she has incurred the anger of some god. Perhaps, too, jealousy of her husband may be the cause; or some hysterical affection, or even the news of the death of some friend.

*ibid.* λέγεται] There was an old opinion (*Il.* xxi. 196) that all rivers emanated from the sea. Hence the sense is, 'there is a rock which is spoken of as dropping water from ocean, when it sends forth from the hanging cliffs a flowing spring in which pitchers may be dipped.' This is a piece of philosophy rather out of place. By βαπτὰν κάλπισι it is meant that the water is πότιμον, not salt nor brackish, though derived from the sea.

125. ὅθι] i.e. οὗ, to be construed with τέγγουσα. 'Here a friend of mine was dipping (lit. I had a friend dipping) robes of purple dye in the river-spray, and laying them out to dry on the back of a sunny rock.' The Tyrian dyes were thought to be improved by exposure to the sunlight. Cf. *Hel.* 179, κυανοειδὲς ἀμφ' ὕδωρ ἔτυχον ἑλικά τ' ἀνὰ χλόαν φοίνικας ἀλίῳ πέπλους αὐγαῖσιν ἐν ταῖς χρυσέαις ἀμφιθάλλουσ' ἐν τε δόνακος ἔρνεσιν. Hence sea-purple was παγκαλνιστος, 'capable of being entirely renewed,' *Aesch. Ag.* 933.

129. ὅθεν] Schol. ἐκ τῆς φίλης δηλονότι.

136—8. Construe δέμας ἀγνὸν ἀκτᾶς κατὰ στόματος, *cibi per os demissi*. Cf. inf. 1003, λέχους—ἀγνὸν δέμας. *Hom. Il.* xiii. 322, ὅς θνητός τ' εἴη καὶ ἔδοι Δημήτερος ἀκτῆν.

139. κρυπτῷ πάθει] The causal dative: θανάτου follows τέρμα.

141—4. ἐνθεος—φοιτᾶς] 'you are distraught and possessed.' Any panic from nightly fears or apparitions was



attributed to the influence of Pan or Hecate (*Ion* 1048), and any sudden madness to the Corybantes, or Cybele of whom they were the priests. Hence *Korybantian* and *Korybantizein* (*Ar. Vesp.* 119). Cf. *Eccles.* 1069, ὦ Πᾶνες ὦ Κορύβαντες ὦ Διοσκόρω. In *Lysist.* 998 and *Av.* 745, Pan is associated with Cybele, as also in *Pind. Pyth.* iii. 78.

145. σὺ δ' ἀμφί κ.τ.λ.] 'And it may be that you are pining away through sins committed in regard to Dictynna the huntress, unholy in her sight through unoffered sacrifices.' As a Cretan princess, Phaedra should have especially honoured the Cretan Artemis Dictynna.—ἀθύτων, cf. *Aesch. Ag.* 70, ἀπύρων ἱερῶν ὀργάς,—πολύθηρος, perhaps from θήρα, one who is much engaged in the chase.

148. φοιτᾷ] she ranges far and wide over land and sea. Cf. *inf.* 447. The meaning is that though Phaedra is no longer in Crete she still may be overtaken by the goddess in her wrath. Perhaps we should read χέρσον θ' ὑπερ, and construe δίναις πελάγους as the ablative of the mode.

151. ἢ πόσιν κ.τ.λ.] 'Or is it that your noble husband, the ruler of the sons of Erechtheus, is beguiled by some woman in the house by a connexion kept secret from your bed?' The words, as the Schol. remarks, equally apply to Theseus having a mistress or to Phaedra having a lover. Some make κρυπτὰ κοίτα the subject to ποιμαίνει.—ποιμαίνει, Schol. ἀπατᾷ. So βουκολεῖν πάθος in *Aesch. Ag.* 652. (The MS. reading *πημαίνει* was corrected by Canter.)

157. Troezen is called 'a harbour most hospitable for sailors' because the coast of Argolis was ἀλίμενος, *Aesch. Suppl.* 748.

158. φάμαν] 'bad news,' lit. 'ominous report.' Schol. φήμην πένθους τῶν οἰκείων.

160. δέδεται] 'And through grief for what has befallen her she is confined to her bed in sorrow of heart' (lit. 'in her mind,' i.e. from mental rather than bodily ailing).

161. φιλεῖ δέ κ.τ.λ.] 'And it is a common case for a tiresome unhappy bewilderment either from travail or from passionate desire to attend on the peevish temperament (or perhaps, 'the ill-matched union') of women.' The sense is certainly obscure: the Scholiasts interpret δυστρόπῳ ἀρμονίᾳ of the natural aversion from food felt by some women during pregnancy. Nauck reads κακᾷ, 'bad temper.' The meaning may perhaps be, that the anxieties of a coming confinement are greater when a wife is not cheered by sincere affection.

165. ἃδ' αὖρα] 'this thrill,' viz. this dread of impending travail. This shows that the chorus is composed of married women. That they were young may perhaps be inferred from v. 710, παῖδες εὐγενεῖς Τροιζήνιαι, besides that they now speak of themselves as bearing children.



170. σὺν θεοῖσι] 'And, thanks to the gods, she ever comes to me (when invoked), a much-wished-for visitor.'

171. Aristophanes the grammarian, as the Schol. tells us, remarked on this passage that the usual way of bringing the sick Phaedra before the sight of the people would be by the use of the *eccyclema*. But there is evidently much greater beauty and more of nature in the conception of the poet, that Phaedra longed for the fresh air and the light of the sun.

173. νέφος] The gloom on the countenance of the nurse is greater than before. Cf. *Electr.* 1078, οἷδ' ἐγὼ σε—συννεφούσαν ὄμματα. *Med.* 106, ἐξαιρόμενον νέφος οἰμωγῆς.

177. The nurse, whom the poet, after his custom, makes somewhat of a philosopher, addresses Phaedra in a monody which seems to show mixed kindness and peevish impatience. Nothing, she says, seems to please her patient, who ever wants something that she has not got.

178. The μὴ shows that δράσω is the aorist subjunctive, not the future. 'What must I do for you, or abstain from doing?' See inf. 1354.

182. δεῦρο γάρ] 'Before, you talked of nothing but of coming here (viz. into the open air); but now, I dare say, you will be in a hurry to get back to your chamber; for you quickly find out your mistake, and you take pleasure in nothing.'

185. τὸ δ' ἀπὸν] There was a proverb ποθεῖν τὰ μὴ παρόντα.

187. κρεῖσσον δέ κ.τ.λ.] 'Well! 'tis better to be ill oneself than to nurse another. The one is simple, while the other brings both toil and trouble.' (Lit. 'while to the other is joined not only grief of heart but labour of hands.')

188. συνάπτει] used absolutely or without an object, as in *Bacch.* 52, where ξυνάψω means 'I will engage with' the enemy.

192. ἀλλ' ὅ τι κ.τ.λ.] '(We might indeed seek relief by death); but whatever other state there is more pleasing than this life, it is veiled in darkness and hidden as under a mist. Thus it is that we have a foolish fondness for the present life, because what we now see shines brightly to us on earth from want of experience of any other life, and from the non-revelation of the state of things in the world below: and so we are carried about by idle stories,' i.e. about ghosts, Cerberus, Charon, &c. This is a fine passage, and has that tone of melancholy so often found in the sentiments of a poet who was dissatisfied with the popular theology, but could find no better.

194. δυσέρωτες] Schol. μανικῶς διακείμεθα περὶ τὴν παροῦσαν ζωὴν καὶ πάνυ ἐρώμεν ταύτης.

197. For οὐκ ἀπόδειξιν, forming one notion, Monk com-



pares *Bacch.* 455, οὐ πάλλης ὕπο, 'from want of exercise,' and ὡς ἐν οὐ καιρῷ πάρει, 'how inopportune is your arrival,' *ib.* 1288.

198. Phaedra, brought on the stage in a litter, in a natural and beautiful conversation with the nurse, raves about the woods and the hunting-field, which she longs to share with Hippolytus. The poet describes the pettishness of illness with great art: compare the similar passage,—a very fine one,—in *Orest.* 211 seqq.

201. ἐπικράνον] *quasi* ἐπικάρανον, some kind of cap or covering confining the hair. It feels to her heavy, and she asks that it may be removed, and that her long tresses may fall free over her neck.

203. χαλεπῶς] 'with pain to yourself,' 'if it is a trouble to you.'

208. πῶς ἄν κ.τ.λ.] 'Oh that from the dewy spring I could draw a draught of clear water, and oh that I could lay me down under the poplar's shade in the grassy meadow, and there take my rest!' Compare *Med.* 173, πῶς ἄν ἐς ὄψιν τὰν ἀμετέραν ἔλθοι;

214. οὐ μή κ.τ.λ.] 'Cease to talk aloud on these subjects before the company, uttering as you do words that are close upon madness.'—παρ' ὄχλῳ, not only the chorus, but the spectators generally.—ἐποχον, perhaps a metaphor from an arrow or dart pointed at a mark, and so likely to hit. Cf. *Pind. Ol.* ii. 89, ἔπεχε νῦν σκοπῶ τόξον. *Herc. F.* 984, ἄλλω δ' ἐπέειχε τόξα.

216. παρὰ πεύκας] to the place where the pinetrees grow, lit. so as to take my stand near them.—βαλιαῖς, 'dappled,' *Alc.* 579, *Rhes.* 356.

219. θωῦξαι] a hunter's term, 'to cheer on the dogs.' Cf. *Alc.* 867, *Bacch.* 871, *Prom. V.* 1062. Aristophanes is thought to parody this passage in *Vesp.* 750, μή μοι τούτων μηδὲν ὑπισχνού· κείνων ἔραμαι, κείθι γενοίμαν, ἵνα κ.τ.λ.

220. παρὰ χάλταν] with the hand raised in poising the dart so as almost to touch the hair; an attitude often represented in vase-paintings. The Schol. B says, τῶν θηρίων δηλονότι. He understood it to mean 'close to (or, so as just to miss) their tawny skins.' The only object of such a wish would be to let Hippolytus or the goddess Artemis strike the quarry, she herself being content just to miss it.—ὄρπακα, *hastile*, the bough or sapling, which is ἐπίλογχον, *cuspidatum*, furnished with an iron or bronze point.

223. κηραίνειν seems connected with *curare*. Hesych. κηραίνει· φθείρει, μεριμνᾷ, φροντίζει. (The first meaning, supposed to be from κῆρ, *fate*, is more doubtful.) We have κείνου προκηραίνουσα, 'caring for him,' in *Soph. Trach.* 29. *Aesch. Suppl.* 976 θῆρες δὲ κηραίνουσι καὶ βροτοὶ τί νιν,



'man and beast alike hold in regard the beauty of youth.'

224. μελέτη is 'practice,' whereas the sense required is τί σοι μέλει; 'why do you care about hunting?' It is possible that we should read μέλεται, used impersonally, as in Theocr. i. 53, μέλεται δέ οἱ οὔτε τι πήρας, and so translate 'Why do you also care about hunting?' i.e. which is a concern only to men. The Schol. gives both τί σοι περὶ κυνηγεσίας μέλει; and τί καὶ σοί, καθάπερ τοῖς ἀνδράσι, μελετᾶται τὰ κυνηγέσια; The verse, after all, may be an interpolation.

226. δροσερά] The epithet seems used in reference to 209. It here means 'dripping with water.'—πάρα, for πάρεστι σοι, the dative πύργοις depending on συνεχῆς, 'close to the city-walls.'

228. Λίμνας] A low plain near the sea at Troezen was so called, and the epithet ἄλίας shows it was some silted-up creek. Hence ἀκυμάντοις ψαμάθοις in 235, sea-sand no longer washed by the wave. Here Artemis was worshipped as Λιμνᾶτις. From 1132 inf. it appears that the stadium was on this spot.

231. Ἐνέτας] 'Venetian' horses were early celebrated. Il. ii. 851, Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιον κῆρ ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων. Strabo, v. p. 212, speaks of ἡμιονίτιδες ἵπποι as being once famous among the Veneti, but it is hard to say what this can mean. Inf. 1131, οὐκέτι συζυγίαν πώλων Ἐνετᾶν ἐπιβάσει. These Ἐνετοὶ were a people in Paphlagonia, whence they afterwards migrated to the Hadriatic (Schol.).

233. νῦν δὴ, modo, forming one expression of time, is answered by νῦν δ' αὖ. 'Just now you were off to the mountain, and you were all eagerness for (lit. were setting out for the desire of) the chase; but now you have changed, and are enamoured of horse-races on the dry waveless strand;' cf. 228.

237. ἀνασειράζει is perhaps purposely used as applicable to the horse-exercises the nurse is speaking of. Hesych. ἀνασειράζει· ἀνακρούειν ποιεῖ. Εὐριπίδης Ἰππολύτῳ Στεφανηφόρῳ. Id. ἀνασειράζων· εἰς τὰ ὀπίσω ἔλκων. The meaning is, 'draws you back from following the straight course.'—παρακόπτει, παράκοπον ποιεῖ. Madness is often expressed by a metaphor from the stadium, as ἔξω δρόμου φέρεσθαι, &c.

241. ἄτα] It is hard to say if this should be construed with both verbs. 'I was mad,—it was an infatuation from some deity that caused my fall.'

244. τὰ λελεγμένα] viz. her expressed desire to be hunting in the woods, &c. The γὰρ refers to the covering of the head being regarded as a mark or token of shame.

246. τέτραπται] The eye was thought to be the seat



of modesty (*αἰδώς*). By being again concealed, it has now, as it were, taken that course, as the uncovering the face in a woman was supposed to indicate shamelessness.

247. *ὀδυνᾷ*] Pain is felt from remorse on returning to right views. It is better, i.e. less painful, to perish without a consciousness of right, though madness in itself is an evil.

253. *χρῆν γάρ*] Cf. inf. 619, 645, 925. 'It would have been better for men to have formed moderate friendships towards each other, and not to the very furthest and finest (or extreme) sympathies of the heart.' In *ἄκρος μυελός* there is a physical metaphor from the marrow or spinal cord, which reaches or extends through the entire length to the very extremities of the hollow containing it. It seems to be so used in *Bacch.* 203, *οὐδ' εἰ δι' ἄκρων τὸ σοφὸν ἡϋρῆται φρενῶν*. Compare Cic. *De Amicitia* xiii. 115, who inculcates the same doctrine, that there should be certain reasonable limits to friendship and affection. The remark here is directed not at Phaedra's love, but at the nurse's own affection for her mistress.

257. *ἀπώσασθαι*] According as the objects of it are worthy or not, men should tighten, or draw closer, and reject a friendship once formed.

258. *ὑπὲρ δισσωῶν*] That one soul should travail both for itself and for another, is a burden hard to bear.

261. *ἀτρεκεῖς*] *ἀκριβεῖς, περισσὰς*, 'too minute and careful attention to life.' This doctrine is repeated inf. 469. The precept, to take no thought what we shall eat or where-with we shall be clothed, is essentially the same. Persons who are too particular about themselves, that is, too selfish, are seldom satisfied with the results of all their pains.

262. *σφάλλειν*] 'disappoint.' Cf. 183, 871.

263. *ὑγείᾳ*] 'prosperity.' Aesch. *Ag.* 972, *μάλα γέ τοι τὸ μεγάλας ὑγείας ἀκόρεστον τέρμα*.

269. *ἄσημα*] A common Atticism for *ἄσημον*, as *οὐκ ἀνασχέτα* (*ἐστίν*) inf. 354. See also 371.

271. *ἐλέγχουσα*] 'by questioning her.'

272. *ἥτις ἀρχή*] She might at least tell how, or from what cause, or when, her malady commenced. But the nurse says it comes to the same thing whichever way you try.

275. *τριταίαν ἡμέραν*, for *τρίτην*, is very unusual, and it is possible that the poet wrote *πῶς δ' οὐ, τριταία γ' οὖσ' ἄσιτος, ἀσθενεῖ*; Compare however *Hec.* 32, *τριταῖον ἥδη φέγγος αἰωροῦμενος*. See sup. 135—8.

277. *εἰς ἀπόστασιν*] *usque ad vitae defectum*.

279. *ἥδε* seems to be used because the chorus, standing a little apart, points to where Phaedra is lying. Cf. 283, 958. But we might read *ἥδη*, 'now,' viz. when her husband's attention is likely to be called to her case.



281. ἔκδημος] Inf. 790 Theseus returns from a visit to the oracle.—τι γὰρ νῦν, 'at this present time he is from home.'

285. ἀνήσω] See inf. 900.

292. μεθείσα] Supply τὸνδε τὸν λόγον.

294. γυναῖκες αἰδε] 'Here are ladies (or perhaps, 'married women,' cf. 165) to assist in setting right your ailment.'

295. ἔκφορος] 'If your malady is such as can be explained to males.' This passage conclusively shows that the Greek women professed a knowledge of the healing art in maladies of their own sex. The verb ἐκφέρειν is often used in the special sense of publishing or revealing a secret. So Ar. *Thesm.* 472, αὐταὶ γὰρ ἐσμεν, κούδεμ' ἐκφορὰ λόγον. *Eccl.* 442, οὔτε τὰ πόρρητ' ἔφη ἐκ Θεσμοφόρου ἐκάστοτ' αὐτὰς ἐκφέρειν.

303. λόγοις] by reasonable arguments. The nurse proceeds to adopt a tone of some severity; to scold her mistress for her obstinacy, and to hint that if she dies and deserts or leaves desolate her own children, Hippolytus, though illegitimate, may be preferred to them.

305. The construction is, εἰ θανεῖ προδοῦσα τοὺς παῖδας, ἴσθι αὐτοὺς μὴ μεθέξοντας κ.τ.λ., 'let me remind you that they will have no share in their father's inheritance.'

309. γνήσια] *ingenua*, the sentiments of a true-born gentleman. Birth and caste were so strongly valued by the Greeks, that they assigned to them mental qualities which they denied equally to the bastard and the slave.

310. τόδε] viz. this argument about the wrong done to your children. The nurse does not seem to suspect as yet the love of Phaedra; see inf. 350—3. Phaedra, of course, shows emotion at the name of Hippolytus; but the cause of her emotion is not understood. It follows that σιγᾶν περὶ τοῦδ' ἀνδρός has a double meaning; but the nurse supposes Phaedra does not wish again to hear that Hippolytus may be her children's successor.

314. ὀνῆσαι] to serve the cause of your own children by living and not deserting them by your death.

315. φιλῶ τέκνα] Fond as I am of my children, there is another matter of uncertainty on which I am likely to be shipwrecked, i.e. my love for another, which is greater than my love for them.

316. ἀγνὰς μὲν] This use of μὲν in a question is peculiar; see *Alcest.* 147, *Med.* 1129. In the next verse, μὲν is attached to χεῖρες, and corresponds to φρὴν δ' ἔχει μ. Our idiom is, 'Your hands, I suppose, are guiltless?' Here the μὲν follows ἀγνὰς, as it would seem, from the necessity of the metre.

318. ἐπακτοῦ] brought on you from without; not due to any fault of your own. The Schol. refers this to the influence of sorcery.



321. ἐκεῖνον] Like *illum*, as differing from *eum*, αὐτόν, this pronoun is used when the object is spoken of with emphasis: 'May I never be seen to do *him* any harm.' The point of reply is perhaps simply this: 'as *he* has not offended me, I have no wish to vex or hurt him in revenge.' Or it may mean, 'May I never, by my conduct, give *him* reason for wronging me.'

322. ἐξαίρει] 'incites you.' Monk compares *Alc.* 346, οὐτ' ἂν φρέν' ἐξαίροιμι πρὸς Αἰβύν λακεῖν αὐλόν. The γὰρ implies an ellipse. The sense is, 'But there must be *something* to vex you, or you would not think thus of death.'—θανεῖν, viz. ἀσιτία, sup. 277. But the word contains a poetic allusion to the suicide. Compare σὺν ἐκσῶσαι βίον in 314, by which the nurse means recovery from her malady. She has no idea what is really in the mind of her mistress.

324. ἐν δὲ σοί] 'but in your case,' i.e. in dealing with you, 'I shall be found wanting in resources.' More simply, 'I will not let you die, if I can help it; though perhaps my earnest entreaty will be vain.' In this case, we must supply ἐάσω with ἐκοῦσα. But it is possible to supply ἀμαρτάνεις, and thus ἐν σοί will be nearly the same as διὰ σέ, 'you do not intend to wrong me, yet you are the person who causes my failure in dealing with the case.' But this meaning is the less likely from the action accompanying the remark, and showing strong emotion.

327. κακά] 'My story, if you know it, will bring a mischief to *you*.' You, as responsible for my conduct in the absence of Theseus, will have to bear his resentment.

328. σοῦ μὴ τυχεῖν] 'to fail in persuading you.' No greater harm, says the nurse, can happen to me than that. Cf. *Med.* 259, τοσοῦτον οὖν σου τυγχάνειν βουλήσομαι. *Orest.* 701, τύχοις ἂν αὐτοῦ ῥαδίως ὅσον θέλεις, i.e. τοῦ δήμου. *Aesch. Suppl.* 151, μὴ τυχοῦσαι θεῶν Ὀλυμπίων.

329. ὀλεῖ] 'You will die for it; *that* is a greater evil than failing to persuade me.' She adds, 'To *me* however death brings credit,' and therefore it is not equally κακὸν to me. To commit suicide under such circumstances was regarded as honourable; and Phaedra has already determined what course to pursue. But she only alludes to it under the ambiguous word τὸ πρᾶγμα.

331. ἐκ τῶν γάρ κ.τ.λ.] 'Yes, I do conceal my intention; for you would prevent it, and it is a good intention in a bad case.' The love of another is αἰσχρόν, and the way she has resolved on for getting clear of it is ἐσθλόν.

332. οὐκοῦν κ.τ.λ.] 'Then, if your intention is honourable, you should inform me of it, and you will get the more credit for it,' i.e. because it will be the more known.



335. σέβας] Phaedra cannot resist the solemn adjuration of a suppliant hand, and resolves to reveal her secret. With great skill, the poet makes her begin the narrative in rather a roundabout way, by reference to the loves of Pasiphaë and Ariadne.

343. ἐκεῖθεν] 'from that cause,' viz. unfortunate love. — οὐ νεωστὶ seems to have a double sense, 'in my family long ago,' and 'in me for some time past.' Schol. προγονικὴν τινα δυστυχίαν δυστυχοῦντες τοῦτο πάσχομεν.

345. πῶς ἂν κ.τ.λ.] 'I wish *you* would say for me what I have to say,' i.e. would spare me the pain of the revelation. A very clever verse, made use of by Aristophanes in *Equit.* 16. The nurse somewhat pettishly replies that she has no idea what all these riddles mean.

349. θατέρῳ] 'Then *I* have to endure the painful part of it.' This admission justifies the abrupt question which follows: 'Are you then in love with somebody?' This verse proves that the nurse had no knowledge or suspicion of the matter.

351. ὅστις ποτε] The comic poets say τὸν δεῖνα τὸν τοῦ δεῖνα, Ar. *Thesm.* 622. It is a formula of avoiding the mention of a name.

352. σοῦ τὰδ' κ.τ.λ.] 'It was not I that said it, but yourself.' The statement is not denied, but in some measure evaded by attributing it to another.

353. The nurse is highly excited when she hears the name, and the avowal in connexion with it. She feels, perhaps, that the word ὀλεῖ in 329 has an ominous import. She turns to the chorus, and says, 'Ladies, this is not to be borne! I shall not survive this terrible blow, but will face death at once.' The four verses 354—7 admirably express the strong emotion of the speaker, composed as they are of short sentences.

359. κακῶν ἐρώσι] A discreet person may desire an evil as the least bad of two alternatives. Here the nurse thinks it a less evil to die by her own hand than to be put to death by the enraged Theseus.—Κύπρις κ.τ.λ., 'Cypris, it seems, was not merely a goddess, but something greater (if that can be), since she has ruined, through love, you and me and the whole family besides.' The words have reference to the declaration of the goddess in the prologue (50) that she will bring punishment on her enemies: the innocent shall be involved in the ruin of the guilty. Phaedra's love, it will be remembered, was part of the scheme for taking vengeance on Hippolytus, v. 27. Compare also τύχα Κύπριδος inf. 371.

362. αἶες] Addressed to the nurse; but ὀλωλας (v. 368) to Phaedra.—ἀνήκουστα, *non audienda*, quae nunquam audiri debebant. So οὐ ῥητόν, οὐ λεκτόν, inf. 846, 875.



365. *κατανύσαι*] 'before I arrive at your state of mind,' or suffer your distress. Elmsley well compares Soph. *El.* 1451, *φίλης γὰρ προξένου κατήνυσαν*. There seems to be an ellipse of *ὁδὸν* both here and inf. 743.

367. *τρέφοντες*] which form, as it were, the food of man; which accompany him through life.

369. *τίς ὁδε χρόνος;*] 'What sort of life is this which now awaits you all day long?' What sort of feelings will yours be pending the arrival of Theseus?

371. *ἄσημα*] See on 269. 'It is no longer doubtful in what part of the horizon this ill-luck sent by Cypris is setting.' As hope or good fortune is compared to the rising of a sun or star, so misfortune is compared to the setting. So *Prom. V.* 100, *πῇ ποτε μόχθων χρὴ τέρματα τῶνδ' ἐπιτείλαι;*

373. In a beautiful and interesting speech Phaedra comments on the causes of unhappiness in life. In some the love of idleness, in others the love of pleasure, deters them from the path of duty. She describes the method she herself adopted to overcome her love; and she ends by inveighing against the frailties of her own sex, which are the frequent cause of shame and disgrace to the offspring.

374. *προνώπιον*] the foreland or headland which juts out furthest to the east in the coast of the Peloponnesus.

375. *ἄλλως*] 'on other occasions than this;' 'in a general way.' Arist. *Ran.* 931, *ἤδη ποτ' ἐν μακρῷ χρόνῳ νυκτὸς διηγρύπνησα*.

376. *διέφθαρται*] 'is marred in its happiness.'

377. *κατὰ*, in the sense of *διὰ*, is common in Attic Greek. Schol. *οὐχ ἁμαρτία τῆς γνωμικῆς φύσεως ἁμαρτάνουσιν, ὅπου γε πολλοὶ αἰσθανόμενοι τὸ ἀγαθὸν προκρίνουσιν αὐτοῦ τὸ κακόν*. 'It seems to me that, if they fare worse than they might, it is not through any natural fault of judgment; for good sense is given to many; rather, we should view the matter in this light:—we know what is right both from instruction and by experience; but we do not carry it out in practice, some of us through indolence, others because we prefer pleasure of some other kind to duty.' This is like the doctrine of Aristotle in *Eth. Nic.* x. 5, that the pleasure we take in one pursuit is so much discouragement to *ἐνέργεια* in another pursuit.

384. *λέσχαι καὶ σχολή* are Greek rather than English ideas,—leisure for discussion and for speculation is spoken of as a 'pleasant evil' because it is so much time taken from active life, and devoted to *ἀργία*, which is in itself an evil.

385. *αἰδώς τε*] 'There is shame too,' viz. *ἡ κωλύει ἐκπονεῖν χρηστά*. In construction, the word is continued from *ἡδοναί*, but in sense it gives an additional reason why men decline to act on principle. The Schol. seems to be



wrong in saying ταῖς αἰσχροῖς ἡδοναῖς συγκατηρίθμησε τὴν αἰσχρὰν αἰδῶ. The two kinds of shame spoken of, the one not a bad kind, the other the plague of families, are (1) true modesty and a naturally retiring disposition, (2) the false shame that fears conventionality, and looks only to what men will say, when a question of duty is before one. Like the two kinds of ἔρις mentioned in Hesiod, *Opp.* 12, so there were two sorts of shame, *ibid.* 316 and *Il.* xxiv. 45, αἰδῶς, ἥτ' ἄνδρας μέγα σίνεται ἥδ' ὀνίνησιν. The latter is denounced as ἄχθος οἴκων, because it often makes men fear to do right.

386. ὁ καιρός] If the time and occasion for each had been plain, there would not have been one and the same word to express two very different ideas. The two feelings are apt to be confounded and mistaken, and so both came to be called alike αἰδῶς.

388, 9. ταῦτ' οὖν κ.τ.λ.] 'When once then I had made up my mind on these subjects, it was no use for me to take *drugs* in the hope of altering my views.' She alludes to the usual recourse to φίλτρα in cases of disappointed love, and she says with emphasis that it was useless to try these, since they could not alter her moral convictions on the subject, even if they could cure her of her love.—διαφθερεῖν, to alter, enfeeble, or invalidate, as διαφθείρειν γνώμην, *Aesch. Ag.* 905, χεῖρα, *Med.* 1055, πειθῶ, *Tro.* 967.

391. καὶ σοί] even to you, who are but a servant.—γνώμης ὁδόν, 'the course I judged it right to pursue.'

394. ἐκ τοῦδε] 'from that time forth.' Her first resolve was to conceal her passion, because she had no confidence in the advice of friends, nor in the tongue which can lecture others while it is full of evil and malignity itself.—θυραῖα, *aliena*, *inf.* 409.

398. τὴν ἀνοιαν] 'my love-fit.' Schol. τὸν ἔρωτα. A common euphemism; so ἀφροσύνη, *sup.* 164. The second effort was to bear her trial with fortitude, and try to master it by conscious virtue, and fidelity to her husband.

400. οὐκ ἐξήνυτον] 'I did not succeed.' Cf. *Bacch.* 1100, ἀλλ' οὐκ ἤνυτον, *Andr.* 1132, ἀλλ' οὐδὲν ἤνευ.—τοῖσιν, for τούτοις, the Homeric (or demonstrative) use of the article; though others read τοισίδ'.

402. βουλευμασιν] Schol. ἢ σιωπᾶν καὶ σωφρονεῖν, ἢ ἀποθανεῖν.

403. καλά] Supply δρώσαν. In the next verse δρώσῃ is the dative after μάρτυρας.

405. τό δ' ἔργον κ.τ.λ.] 'I knew too that not only the indulgence of love but even the malady itself brought discredit; and beside this, I was well aware that I was a woman, and an object of hatred to all.' These are



alleged as additional motives to justify her resolution of suicide.

407. ὥς ὀλοῖτο] An imprecation on the wife who, by first proving herself faithless to her spouse, brought discredit on all the sex, and made it μίσσημα πᾶσιν.

411. ὅταν γάρ] The example was set by the rich, and followed by the poor; 'for when the well-born approve what is disgraceful, it will assuredly seem right and proper to their inferiors.'

413. ἐν λόγοις] The mere profession of virtue, where there is the will to sin in secret, the poet regards as detestable hypocrisy. He wonders how such wives can ever look their husbands in the face without fearing lest the very walls should bear witness to their misdeeds. A very fine and eloquent passage.—τέρεμνα, 'the rooms.' Schol. τὰ στέγη τῶν οἴκων. For στέρεμνα, from the rigidity of structure. Cf. *Alc.* 455, δυναίμην δέ σε πέμψαι φάος ἐξ Ἀΐδα τερέμνων. *Inf.* 776.

419. ἀποκτείνει] 'It is this very feeling and conviction,' viz. of the fatal evil of a woman's frailty, and the dread of disgrace from it, 'that is now causing me to meditate suicide, that I may never be found guilty of dishonouring my husband, nor the children I have borne to him.' She had stated her strong sense of the guilt of being faithless, and she admitted the strength of the temptation; she repeats therefore that she has resolved to die to escape the risk of guilt.—ὥς μὴ, i.e. ἵνα μὴ ἄλῳ κ.τ.λ. For the syntax with the participle cf. *Ar. Ach.* 662, οὐ μὴ ποθ' ἄλῳ περὶ τὴν πόλιν ὧν ὥσπερ ἐκεῖνος δεῖλος.

426. ἀμιλλᾶσθαι] 'They say this is the only thing that stands the wear and tear of life, viz. an honest and good intention, if ever one has it; but the base among mankind are exposed, when it so happens, by time itself, which holds a mirror to show them what they are really like, as one would hold it to some young maiden.' The sense appears to be that time makes bad men see their own hideousness. Schol. παρελθόντων τῶν ἔργων αὐτῶν, ὥσπερ ἐν κατόπτρῳ τεκμήρια καὶ σκιὰς τῶν παλαιῶν αὐτῶν ὁρῶμεν ἁμαρτημάτων.

431. ἀπανταχῇ] 'under every aspect,' i.e. not merely in a moral, but in a social and political point of view. (Schol. καὶ εἰς τοὺς εὐγενεῖς καὶ τοὺς ἀγεννεῖς.)

432. καρπίζεται] 'produces as its fruit.' *Aesch. Theb.* 597, αἵτης ἄρουρα θάνατον ἐκκαρπίζεται.

433. The nurse, surprised at the revelation she has heard, now changes her tactics, and persuades her mistress to regard falling in love as an ordinary affair, not deserving of any serious action on her part, i.e. not as a reason for committing suicide.



*ib.* ξυμφορὰ ἡ σή] 'this misadventure of yours (or, 'this account of your love') caused me at the moment serious alarm.' She had said ὥς μ' ἀπώλεσας, *sup.* 353; but she now pretends to be wiser, and to think nothing of it.

437. περισσόν] 'extraordinary.' See 445, 948. περισσοὶ φῶτες, *Bacch.* 429. *Med.* 296, παῖδας περισσῶς ἐκδιδάσκεισθαι σοφούς.

442. θανεῖν] emphatic. 'By my troth! it does not pay those who fall in love with other people, or who are yet to do so, if they have to *die* for it!'—λύει, for λυσιτελεῖ, as in *Med.* 151, 566, 1112. *Alc.* 627.

443. Κύπρις γάρ] There is some ellipse here: (No doubt your feelings are deeply moved) 'for Cypris is not bearable if she comes with great force upon one.' The metaphor seems taken from the attack of some powerful bird of prey; similarly Plato, *Phaedr.* p. 252 c, has τὸ τοῦ πτερονύμου ἄχθος φέρειν.—πολλή, cf. *Orest.* 1200, τὸ πρῶτον ἦν πολὺς παρῇ. *Hor. Carm.* i. 9, 19, 'in me tota ruens Venus.'

444. τὸν εἴκοντα] 'the person who yields to her influence she pursues with slow and gentle step; but when she finds one out of the common way and proud of his own strength, she takes and makes sport of him in a way you would hardly believe,' i.e. with great violence. Cf. *Hec.* 1160, ἐκ γαληνῶν πῶς δοκεῖς προσφθεγμάτων. *Ar. Ach.* 12, πῶς τοῦτ' ἔσεισέ μου δοκεῖς τὴν καρδίαν; For the doctrine of the folly of obstinate resistance compare *Soph. Antig.* 713 seqq. By ἡσυχῇ the nurse means that the troubles and the consequences of love are not so serious when it is reasonably yielded to as when it is obstinately resisted. The moral is, that it is natural to comply with, but unnatural to contend against, the emotion. Her present view is, to bring Phaedra and Hippolytus together, by representing it as not very wrong in itself, and, under the circumstances, even expedient.

449. ἥδ' ἐστὶν κ.τ.λ.] 'She it is who causes increase and inspires that desire from which all of us creatures who inhabit the earth are produced.'

451. γραφάς] Not 'writings' probably (*Schol. Iστορίας, ποιήματα*), but 'paintings' are meant by this word. The mythical subjects on the thousands of Greek vases still existing are mostly of this kind, and the poet uses γραφή in this sense, *inf.* 1005, *Ion* 271, *Troad.* 687, and so *Aesch. Ag.* 233, 1300. On the other hand, we have no certain evidence of a written *literature* existing at this period. Written *letters* (as *inf.* 879), or brief prescriptions on σανίδες (*Alc.* 967), are clearly different in their nature. In the next verse, ἐν μούσαις has the general sense of 'conversant with litera-



ture,' and may be taken in either way. So ἐγὼ καὶ διὰ μούσας καὶ μετάρσιος ἦξα, *Alc.* 962. *Ion* 638, θεῶν δ' ἐν εὐχαῖς ἢ λόγους ἢ βροτῶν.

456. ἀλλ' ὅμως] Though some mortals have been carried to heaven through love, yet they do not make away with themselves or refuse to live with the other gods, but bear their fate contentedly.

458. ξυμφορᾷ] 'their fortune,' or perhaps (if we suppose some irony) 'their misfortune,' or 'their love' (sup. 433). They acquiesce in a fate they cannot avoid, and do not attempt to avoid it. By the genitive, a notion of inferiority or inability to resist would be expressed, as ἡμέρου νικώμενος, *Aesch. Suppl.* 982.

459. οὐκ ἀνέξει, scil. ἐρῶσα.—ἐπὶ ῥητοῖς, your father ought, it seems, to have begotten you on special conditions, or with other gods for masters, if you are not to be content with the present laws; i.e. you should have been born with special exemption from human frailty. *Plat. Symp.* p. 213 A, ἐπὶ ῥητοῖς εἰσὶν ἢ μή; *Thuc.* i. 13, ἐπὶ ῥητοῖς γέραςι πατρικαὶ βασιλείαι. *Ibid.* 122, ἥκιστα γὰρ πόλεμος ἐπὶ ῥητοῖς χωρεῖ.

462. πόσους κ.τ.λ.] 'Well, now, how many do you suppose there are in full possession of their senses, who, when they see their wives are unfaithful to them, pretend not to see it?' The argument now dwelt upon is, that if Phaedra is in love, she had better say nothing about it, and not take it seriously to heart; since that is the usual practice of mankind.—μή δοκεῖν, see sup. 119.

464. ἡμαρτηκόσι] 'when they have gone astray,' viz. through love,—a common sense of ἀμαρτάνειν, e.g. inf. 507. Many fathers, says the nurse, help their own sons in their loves, rather than take serious offence. *Schol.* πόσους οἶε πατέρας—τοσοῦτον ἀπέχειν τοῦ μέμφεσθαι ὥστε καὶ συγκάμνειν εἰς τοὺς ἔρωτας αὐτοῖς. Cf. *Orest.* 685, καὶ χρὴ γὰρ οὕτω τῶν ὁμαιμόνων κακὰ συνεκκομίζειν. *Elect.* 71, δεῖ δὴ με—συνεκκομίζειν σοὶ πόρους. *Frag. Dict.* 340, πατέρα τε παισὶν ἡδέως συνεκφέρειν φίλους ἔρωτας.

466. λανθάνειν κ.τ.λ.] 'that what is not creditable should be kept out of sight.'

467. The nurse proceeds to show that some reverses and troubles must be looked for in life, and that it is as much out of place to try to make it quite perfect as it would be in a carpenter to fit and polish with the closest possible nicety the beams and rafters of a house.—ἐκπονεῖν is *elaborare*, to try the ἀτρεκέῖς ἐπιτηδεύσεις βίотου, sup. 261. By χρῆν she means that they never ought to have attempted it at all, or to have believed in the possibility of it. Cf. 467, 619, 925. It seems that we must read οὐδ' ἂν for οὐδὲ, the ἂν being required by the sense if not by the metre. 'For



neither would they rightly or reasonably (καλῶς) finish with exactness the roof with which houses are covered.' Compare Aristot. *Eth.* i. 3, τὸ γὰρ ἀκριβὲς οὐχ ὁμοίως ἐν ἅπασιν τοῖς λόγοις ἐπιζητητέον, ὥσπερ οὐδὲ ἐν τοῖς δημιουργουμένοις.

469. ἐς δὲ κ.τ.λ.] i.e. σὺ δὲ, πεσοῦσα εἰς ὅσῃν τύχῃν πέπτωκας, πῶς δοκεῖς ἐκνεῦσαι, 'quomodo te putas salvam evasuram.'

471. ἀλλ' εἰ] 'No! if you have on the whole more good than bad (in life), for one who is a mortal you will not be badly off.' This doctrine is more fully expounded in a very fine passage, Eur. *Suppl.* 199. See also Arist. *Eth.* x. ix. § 5, ἀγαπητὸν ἴσως ἐστὶν εἰ πάντων ὑπαρχόντων δι' ὧν ἐπιεικεῖς δοκοῦμεν γίνεσθαι, μεταλλάβοιμεν τῆς ἀρετῆς.

474. λήξον] 'have done with,' 'cease once for all, thus insulting and defying the power of the gods.'

477. νοσοῦσα] 'Since you are in love, try to bring your passion in some way or other under control' (or, perhaps, 'bring it to a happy termination'). Schol. μὴ ἥττω τῆς νόσου, ἀλλὰ γενναίως φέρε καὶ ἐπὶ πέρας ἄγε αὐτήν. The nurse goes on to suggest a trial of some kind of charm to beguile her (or his, cf. 511) mind, θέλγειν. She alludes to these φίλτρα θελκτήρια, as a new idea, inf. 509. She appears in her own mind to mean the telling the whole affair to Hippolytus; but she uses as yet very cautious language.

480. ἦ τάρᾳ] Cf. *Alc.* 642, 732, sup. 441, and for the sentiment, *Med.* 407.

484. ὁ αἶνος οὗτος] The advice of your nurse, to bear it, is better than your own resolution, to commit suicide, though your motive is honourable (401). But it is more agreeable to listen to advice that will save you, than to praise which is earned by such an intention as yours. Phaedra retorts that she cares more for her good name than for what is agreeable to hear. It is this latter, she says, that is the ruin of states. See Arist. *Ach.* 636 seqq.

491. διστέον, i.e. δεῖ με διειδέναί (περὶ) τοῦ ἀνδρός] The masculine ἐξειπόντας represents ἐξειπούσαν, because a woman always speaks of herself in the masculine. For διειδέναί see *Med.* 518. The genitive depends on the notion of determining one thing as distinct from another. Possibly τὰνδρός may stand for τὰ (τοῦ) ἀνδρός, 'the intentions of the man;' but the crasis more commonly represents τοῦ ἀνδρός. Schol. ἀλλὰ πειρατέον τῆς γνώμης τοῦ Ἰππολύτου, ποῖος ἔσται πρὸς τὰ λεγόμενα. The point to be ascertained is, whether Hippolytus, when informed of her love, will favour her wishes or spurn them. By εὐθὺν λόγον a true and plain-spoken account of Phaedra's love is meant. The nurse is conscious that she is proposing a desperate remedy, but she justifies it by the imperative duty of wishing to save so valuable



a life. Her view appears to be, that Hippolytus, like ordinary men, will probably listen to the proposal. Many persons, placed in the same predicament, would come to the same conclusion as the nurse, who is not therefore to be hastily decried as an immoral old beldame. The life of her mistress is paramount in her thoughts.

493. ἐπὶ συμφοραῖς] 'dependent on circumstances such as these.'

494. σώφρων] 'capable of self-control.'

498. οὐχὶ συγκλήσεις] 'Do shut that mouth of yours, and not again give utterance to such very disgraceful proposals.' The idiom is the same as in Soph. *Ajax*, 75, οὐ σίγ' ἀνέξει μηδὲ δειλίαν ἀρεῖ;

501. τοῦργον] What I propose to carry out, and do, viz. to effect your safety, is better than the empty name of virtue which you glory in. The one may be, if you please, disgraceful, but it will save your life; the other may be high principle, but it will cause you to lose it.

504. μὴ—προβῆς] Do not, I pray you, advance beyond words in this matter,—do not proceed from disgraceful proposals to disgraceful action. She admits the proposition is plausible (εὖ λέγεις) to save life at the sacrifice of virtue. If, she adds, you go on thus speciously suggesting αἰσχροῦ, I shall be reduced to the very course which I now shun, viz. compliance with my passion.—ὑπέργασμαι, 'I have subjected.' She says this to make the nurse believe the proposed remedy is now needless. Rightly understood, the dialogue is extremely natural, and the passage shows a great knowledge of a woman's character. It also brings Phaedra before us as a woman of heroic virtue, and one who prefers her honour to her life.

507. εἴ τοι δοκεῖ] If such are your sentiments, viz. that virtue is more precious than life itself, your best course would have been not to fall in love at all; but, as you have, follow my advice, which is the next best thing to be done, i.e. the best under the circumstances, and better than the suicide which you meditate.—χρῆν μὲν οὐ κ.τ.λ., the same as οὐκ ἐχρῆν, οὐ φημί, οὐκ οἶμαι, οὐκ ἔοικε, &c. The negative belongs to ἐχρῆν, otherwise it would have been χρῆν σε μὴ ἀμαρτάνειν. See *Alc.* 682, 939, inf. 645.

508. εἰ δ' οὖν] Supply ἡμαρτες, 'but, as you have given way to such a frailty,' &c.

509. κατ' οἴκου] The nurse makes this statement as an excuse to go and tell Hippolytus her mistress' love for him. Hence she evades the question put to her in v. 516.

511. ἐπ' αἰσχροῖς] 'on disgraceful terms.' See on v. 459.—βλάβη φρενῶν, because potent drugs might affect the intellect. Cf. 389. It would seem therefore that the charm is to be administered to Phaedra. But the Schol. under-



stands it as a stimulative potion to be administered to Hippolytus.

512. γένη κακή] Schol. ἀντὶ τοῦ εἰ μὴ ἀπειθήσασα κωλύσεις με.

514. σημείον] some token. It was part of the process, in applying a charm, to obtain from the person to be acted on some portion of his garment or some article he had worn. See Theocr. ii. 53, τοῦτ' ἀπὸ τᾶς χλαίνας τὸ κράσπεδον ὤλεσε Δέλφισ. Virg. *Ecl.* viii. 91, 'Has olim exuvias mihi perfidus ille reliquit, Pignora cara sui.'

518. φανῆς] This seems a confused construction between ὅπως μὴ φανεῖ and δέδοικα μὴ φανῆς.

519. ἂν φοβηθεῖς] equivalent to ὅτι πάντα ἂν φοβηθείης. So *Rhes.* 80, πάντ' ἂν φοβηθεῖς ἴσθι δειμαίνων τόδε. *Thuc.* vii. 42, ὁρῶν τὸ παρατείχισμα ῥαδίως ἂν ληφθῆν.

520. μηνύσης] The one thing which Phaedra dreads is that which the nurse has secretly determined on. There is great tragic art in this part of the plot.

523. ἀγὼ φρονῶ] 'what I have in mind,' viz. Phaedra's love. *Arist. Ach.* 446, Τηλέφω δ' ἀγὼ φρονῶ, 'may what I wish befall Telephus!'—φίλοις, i.e. to Hippolytus. By the use of the plural she throws Phaedra off her guard. By ἀρκέσει is meant, that if the goddess favours her plan, she, the nurse, will be content to communicate the secret to Hippolytus.

525. The chorus deprecates inordinate love, and wonders that propitiatory sacrifices are not offered to so mighty a power. The loves of Hercules for Iole and of Dionysus for Semele are cited as examples of the fatal power of the god. The sentiment is similar in *Aesch. Prom.* 915. *Cho.* 585. *Soph. Ant.* 781, and *Med.* 627 seqq.

*ibid.* δ, for δς, unless we should read ὁ κατ' ὁμμάτων στάζων πόθον εἰσάγεις κ.τ.λ.—ἐπιστρατεύση, see *Med.* 1185.

529. ἄρρυθμος] irregular, inordinate, without rule or restraint. Schol. ἄμετρος τις καὶ ἄτακτος.

531. ὑπέρτερον] We may either regard this as an epithet, and supply τοιοῦτόν ἐστιν, with the Schol., or we may suppose a somewhat mixed construction, ὑπέρτερόν ἐστιν ἢ δ' ἴησιν Ἔρως. Cf. *Theocr.* ix. 33, οὔτε γὰρ ὕπνος οὔτ' ἔαρ ἐξαπίνας γλυκερώτερον, οὔτε μελίσσαις ἄνθεα, ὅσσον ἐμὴν Μῶσαι φίλαι. The ancients had a notion that the moon and the stars could exercise a sudden influence on the mind, and so people used to be called 'moon-struck,' and Shakespeare says 'then no planets strike' (*Hamlet*, i. 1).

536. τερέμνοις, i.e. ναοῖς] See sup. 418. 'It is to no use that Hellas offers hecatombs of oxen to Zeus and Apollo, if it pays no worship to Love.' Compare *Plat. Symp.* p. 177 A, οὐ δεινὸν ἄλλοις μὲν τισι θεῶν ὕμνους καὶ παιῶνας εἶναι ὑπὸ τῶν ποιητῶν πεποιημένους, τῷ δὲ Ἐρωτι, τηλι-



κούτῳ ὄντι καὶ τοσούτῳ θεῷ, μηδὲ ἓνα πώποτε τοσούτων γεγονότων ποιητῶν πεποιηκέναι μηδὲν ἐγκώμιον; *Ibid.* p. 189 c, ἐμοὶ δοκοῦσιν οἱ ἄνθρωποι παντάπασι τὴν τοῦ ἔρωτος δύναμιν οὐκ ἡσθῆσθαι, ἐπεὶ αἰσθανόμενοι γε μέγιστ' ἂν αὐτοῦ ἱερὰ κατασκευάσαι καὶ βωμοὺς, καὶ θυσίας ἂν ποιεῖν μέγιστας, οὐχ ὥσπερ νῦν τούτων οὐδὲν γίγνεται περὶ αὐτὸν, δέον πάντων μάλιστα γίγνεσθαι.

542. διὰ πάσας συμφορὰς λέναι means to leave no kind of fortune (or misfortune) untried in his dealings with man.

545. τὰν μὲν κ.τ.λ.] 'In the first place, there was that young girl in Oechalia, not yet joined in the marriage-bed, but hitherto without a husband or bridal rites, who was separated from her home by being taken over the sea, like some fury speeding on her course of destruction, and was given by Cypris as a wife to the son of Alcmena, with blood and smouldering fire and marriage-songs of murderous intent.' The allusion is to Iole, the daughter of Eurytus, whose city Oechalia was taken and sacked by Hercules to obtain possession of the maid. See *Soph. Trach.* passim.

547. There is a somewhat unusual *tmesis* here for ἀποζεύξασα οἴκων. So *Phoen.* 329, ἀπήνας ὁμοπτέρου τὰς ἀροῦσγείσας δόμων. *Aesch. Cho.* 663, ὥσπερ δεῦρ' ἀπεζύγην πόδας.

557. συνείποιτε ἄν] 'ye can tell with me what is the progress of love.' Below, we should perhaps read with Kirchhoff νυμφευσαμένα, 'for her who gave birth to Jove-born Bacchus she (Cypris) caused to marry by a fate ending in her death, and sent to her last sleep by a consuming thunderbolt.' Semele is here meant, who was brought to bed with Dionysus amidst thunder and lightning, Σεμέλη λοχευθεῖσ' ἀστραπηφόρῳ πυρὶ, *Bacch.* 3. If we retain νυμφευσαμένην, it must virtually have the sense of νυμφευθεῖσαν. Cf. *Bacch.* 28.

563. δεινὰ is here the nominative. 'For with terrible power she everywhere breathes on created things, and like a bee flits hither and thither,' i. e. she is as restless and ubiquitous.

565. The nurse has communicated to Hippolytus, under a solemn promise of secrecy, her mistress' passion for him. He is deeply indignant at the hearing, declares his oath is not binding, being made only with his tongue (612), i. e. without full knowledge of the circumstances, and denounces the whole race of women. Phaedra and the chorus, who are listening to the altercation in the house, are thoroughly alarmed, and Phaedra is confirmed in her former resolution to commit suicide (600).

*ibid.* ἐξαιργάσμεθα] 'we are undone.'

567. ἐκμάθω] 'I would fain learn,' or, 'let me learn.' A use of the hortative conjunctive by no means common in



the first person unless combined with *φέρει*, as in 864. Cf. inf. 1354. *Heracl.* 559, ἀλλ' ἐλευθέρως θάνω. *Herc. F.* 1058, σίγα, πνοὰς μάθω.

574. τίς φίμα] 'what ill-omened sound.'

579. πομπίμα φάτις] Schol. ἡ ἐκ τῶν οἴκων πεμπομένη φωνή.

585. ὅπα] 'where it is.' So *Ar. Ach.* 748, ἐγὼν δὲ καρυξῶ Δικαιοπόλιν ὅπα. She hears voices as within the house, but cannot say precisely where the conversation is being held.

589. προμνήστριαν] 'a match-maker.' See *Ar. Nub.* 41, and for the true office and meaning of the word, which is very inadequately conveyed by the English term, *Plat. Theaet.* p. 149 D.

591. προδέδοσαι] 'you are the victim of treachery.' This, if it has reference to προδοῦσαν in 590, must mean that Phaedra has been undone by the officiousness of the nurse, who meant well, but failed in inducing Hippolytus to keep the secret. Hence φίλως, καλῶς δ' οὐ in 597.

601. ἀναπτυχαί] Schol. αἱ ἀκτῖνες, καθὸ τὸ σκότος ἀναπτύσσουσι. So in *Ion* 1445, λαμπρὰς αἰθέρος ἀμπτυχαί, and *ib.* 1516, ἐν φαειναῖς ἡλίου περιπτυχαῖς. Neither word seems capable of exact translation; they were terms perhaps borrowed from Anaxagoras. Hippolytus now comes on the stage, angrily talking to the nurse, and declaring he will reveal the whole matter to Theseus. The threat seems intended only to frighten her, since in v. 656—8 he acknowledges the obligation of the oath which he here declares is not morally binding.

602. ἄρρητον] 'that ought never to have been uttered.'

605. εὐωλένου] generally an epithet of the well-shaped arm of a woman, seems here intended to please, 'this handsome arm and hand.' Schol. τῆς καλὸν βραχίονα ἐχούσης. Compare εὐπήχεις χεῖρας, sup. 200.

608. τί δέ, 'Why should I be silent (or, perhaps, 'how should I ruin you?') if there is no harm in what you have told me?' Her answer is, 'What I have told you is not fitted for the ears of all.' Schol. ὁ περὶ γάμων μῦθος οὐκ ὀφείλει λεχθῆναι πᾶσι.

610. τά τοι καλὰ κ.τ.λ.] If words are good, it is better they should be spoken before many. Cf. 332. The sense is, ἔτι καλλίω ἐστὶν ἐν πολλοῖς λεγόμενα.

612. ἡ γλῶσσα κ.τ.λ.] The meaning is, that the words of the oath were uttered without a full knowledge of the facts of the case, and therefore the oath is not binding. In casuistry, this holds good. Aristophanes, who in *Ran.* 1471 and elsewhere ridicules this verse, gives it a wrong meaning by making the remark a general one. It is clear that the verse was often quoted, even by Plato, in a sense which the poet never intended. Cicero renders it (*De Off.*



iii. 29) 'juravi lingua, mentem injuratam gero.' Plautus, *Rudens* 1355, 'meus arbitratust, lingua quod juret mea.'

616. Hippolytus, in a very fine speech, denounces the whole race of women as treacherous, and contends that man would have been happier if that 'fair defect of nature' had never been created. The so-called misogynism of Euripides was probably limited to his dislike of woman's faithlessness. Here again, he has had the misfortune to be misrepresented by many.

*ibid.* κίβδηλον] 'debased,' 'counterfeit,' 'worthless,'—a term applied to alloyed money.

619. παρασχέσθαι] Supply ἀνθρώπους as the subject, which thus becomes the same as that to πρίασθαι, i.e. 'to have had them supplied.' The Schol. wrongly took the sense to be χρῆν σε παρασχεῖν.

623. ἕκαστον] is the subject, not the object; 'each for the value of the price paid,' or of moral worth according to the value, good sons or bad ones.

625. πρῶτον] At the very outset, and by the mere intention of marrying, we sacrifice the happiness of our homes. (Not, of course, to be confounded with πρῶτον μὲν). —ἐκτείνουμεν, *affligimus*, 'we lay low,'—a metaphor from a wrestler's throw, as in *Med.* 585, ἐν γὰρ ἐκτενεῖ σ' ἔπος, 'a single word will floor you.'

627. τούτῳ] by the mere fact that the father is willing to pay money to get rid of her.

631. κόσμον] 'ornaments,' ἐσθῆτα κόσμον τ', *Alc.* 161. The fair bride is compared to a statue, which the possessor takes delight in dressing to the life. Perhaps there is an allusion to the ceremony of vesting the statue of Athena Polias in the Acropolis with the embroidered peplos. Compare Plat. *Phaedr.* p. 252 D, ὡς θεὸν αὐτὸν ἐκείνον ὄντα ἑαυτῷ οἶον ἄγαλμα τεκταίνεται τε καὶ κατακοσμεῖ. Ar. *Plut.* 940, Πλούτον δὲ κοσμεῖν ἱματίοις σεμνοῖς πρέπει.

632. ἐκπονεῖ] 'tricks her out.' Cf. 467.

633. ὑπεξελῶν] Taking or withdrawing from his store of domestic happiness, as it were, so much to place on a worthless statue.

634. ἔχει ἀνάγκην] He cannot evade one of two alternatives; either he is glad to keep a wife he dislikes, because she has creditable relations, or he has a good wife, and by that counterbalances and outweighs the evil of having a father and a mother-in-law who are hurtful to his interests. The poet does not contemplate the probability of both the wife and the parents-in-law being desirable; and here he certainly does not state the case fairly. But he seems to mean, that *if* the marriage is not a fortunate one, all that the husband can do is to balance the good against the bad.

638. τὸ μηδὲν, Schol. τὸ μηδὲν οὔσα πρὸς σύνεσιν γυνή,



ἀλλ' ἀνωφελὴς τῇ εὐηθείᾳ ἵδρυται. ὥς ἐπὶ ἀνδριάντος δὲ τὸ ἵδρυται] If a man must have a wife as a plaything in his house, let her be a pretty simpleton; for your clever women are more prone to cunning plots against their husbands.

644. μωρίαν] 'The artless and simple-minded woman has the charge of levity (loose conduct) removed from her.' So *Herac.* ποῖα πεδὶ' ἀφαιρεθείς. *Troad.* 486, ἄς ἔθρεψα παρθένους—ἐκ χερῶν ἀφηρέθην. Cf. τὸ μῶρον inf. 966.

645. Construe πρόσπολον μὲν οὐ as if the clause following had been μόνον δὲ τοὺς θῆρας. See on 507. 'Now to married women no maid-servant ought ever to have had access, but rather we should have put to dwell with them creatures that have mouths to bite but not to talk, that so they (the beasts) might not have had it in their power to speak to anyone, nor to receive a word from them (the women) in return.' It seems best to make θῆρες rather than γυναῖκες the subject to εἶχον, because it thus becomes a comment on ἀφθογγα, 'mute beasts that they might speak to no one.'—ἴν' εἶχον, see *Prom.* V. 768, inf. 930.

649. δρῶσιν] Schol. μηχανῶνται.

651. ὥς καὶ σύ] He illustrates his dislike of women-servants by the present case. 'Just so you have now come to me for a proposal to make me a partner in the sacred bed of my father.' Cf. *Andr.* 1245, Ἐλένῳ ξυναλλαχθεῖσαν εὐναίοις γάμοις. We might also take ἐλθεῖν ἐς συναλλαγὴν τινί τινος to mean 'to come to a bargain with somebody about something.' But the dative in ἡμῖν ἦλθες (in the former sense) may be compared with *Prom.* V. 366, ἀλλ' ἦλθεν αὐτῷ Ζηνὸς ἄγρυπνου βέλος.

654. εἰς ὦτα] 'dashing the water into my very ears,' as if to wash out of them the pollution of hearing such a proposal.

655. οὐδ' ἀκούσας] The meaning is, ὅς οὐ δοκῶ ἀγνεύειν οὐδ' ἀκούσας τοιάδε, 'even for hearing such things,' i.e. if I think that my very ears require expiation. *Ar. Lysist.* 1182, νῦν οὖν ὅπως ἀγνεύσετε.

657. αἰρεθῆναι ὅρκοις is 'to be caught and held by oaths.'—ἀφρακτος, 'off my guard,' i.e. without knowing what the purport and object of the oath was.

658. ἔσχον] Schol. οὐκ ἂν ποτε ἀπεςχόμεν τοῦ εἰπεῖν.

659. ἐς τ' ἄν] supply ᾗ. See sup. 37. The Schol. remarks that the absence of Hippolytus is a stage-contrivance to give Phaedra time and opportunity for composing the false accusation against him, and for arranging her plan for suicide.

663. εἴσομαι] When I have had a taste of your audacity I shall know what it is.

664. ἐμπλησθήσομαι] 'I shall never be satisfied,'



‘never have my fill of hating women.’ Arist. *Ach.* 237, ὥς ἐγὼ βάλλων ἐκείνον οὐκ ἂν ἐμπλήμην λίθοις.

666. καὶ ἐκείναι] If I am hard upon them it is because they *also* are bad. This use of καὶ can hardly be rendered in our idiom. Compare κάμει, inf. 668.

670. τίνας τέχνας] ‘What arts have we now or what arguments, since we have failed in our scheme, to undo the knot of his threat?’ i.e. how can we prevent the story being told to Theseus?

676. ἀδίκων ἔργων] Conscious of the wrong she is about to do in accusing Hippolytus, Phaedra asks what aid she can expect from the gods.

677. τὸ γὰρ κ.τ.λ.] Schol. τὸ γὰρ νῦν πάθος παρὸν παντὸς τοῦ βίου δυσεκπέρατόν ἐστιν. Cf. inf. 884. Perhaps ἔρχεται hardly means more than ἐστιν, unless the evil now present is spoken of as also progressive. There is some difficulty in the syntax of βίου, which is certainly out of place if construed with πάθος. The sense would be simple if we could read τινι, i.e. Ἴππολύτῳ.

683. οἶα] an exclamation, ‘what mischief you have done me!’

685—6. οὐκ εἶπον] ‘Did I not tell you—foreseeing as I did your intention—to be silent on the subject by which I am now being brought to this humiliating position?’ She foresaw the nurse’s intention, and had begged her not to tell her love to Hippolytus, sup. 520. The genitive φρενὸς is peculiar. Schol. οὐχὶ τὸ προπετὲς τῆς διανοίας προνοουμένη ἐκέλευον σιωπᾶν καὶ μὴ ἐκφαίνειν τὴν ἐμὴν ἐρωτικὴν κάκωσιν; Perhaps it depends rather on the implied notion of ἡσθημένη. The addition of νῦν shows that the Schol. misunderstood κακύνομαι.

687. ἀνέσχου] scil. σιγῶσα.

688. καινῶν λόγων, viz. the false accusation against Hippolytus.

690. καθ’ ἡμῶν] He will tell against *me* what was really your fault, i.e. that I not only loved him, but desired that he should know it.

696. τὴν διάγνωσιν] Your vexation at the result makes you unable to distinguish what was really a good intention on my part from a bad one.

700. The order of the particles is εἰ δέ γε εὖ ἔπραξα κ.τ.λ. ‘Very true, you may blame me now; but let me tell you, if I had succeeded, you would have called me wise for my conduct.’

701. πρὸς τὰς κ.τ.λ.] ‘For it is according to our successes or failures that we possess wisdom or folly,’—our success is the measure of the wisdom we get credit for.

702—3. Phaedra peevishly rejoins, ‘What! is this



right and satisfactory to me, to join issue with me in words, when it is by words that you have inflicted on me this wound?' Schol. *ισολογείν* μοι καὶ ἐκ τῶν ἴσων ἀμφισβητεῖν. Elsewhere, as in *El.* 1052, γυναῖκα γὰρ χρή πάντα συγχωρεῖν πόσει, the verb means 'to agree with,' like προσχωρεῖν πόλει, *Med.* 222.

707. κακά] This word belongs only to παρήνεσας, while the adverb refers also to ἐπεχείρησας.

715. προστρέπουσα (if the reading is correct, and not προτρέπουσα) seems to mean προσέχουσα τὸν νοῦν.

717. προσθεῖναι] Cf. 951.

718. πρὸς τὰ νῦν πεπτωκότα, 'as matters have now turned out'; a metaphor from dice.

721. ἐπ' ἔργοις] 'with' or 'after doing' disgraceful deeds. Cf. *Troad.* 1022, κάπὶ τοῖσδε σὸν κάρα ἐξῆλθες ἀσκήσασα.

724. καὶ σύ γ' κ.τ.λ.] 'And do you (i.e. unlike the nurse) give me good counsel in the matter.'

727. ἡσσηθήσομαι] 'I shall be the victim of a fatal passion.' Cf. inf. 976, εἰ γὰρ παθὼν γε σοῦ τάδ' ἡσσηθήσομαι, 'if I shall stand second to you by having to submit to this treatment.' *Alc.* 697, γυναικὸς ἡσσημένος.

730. ὑψηλός] 'conceited.' He will say my fate was deserved, and he will regard it as a triumph of virtue over vice.

731. μετασχών] She here seems to charge Hippolytus with being a party to and sharing in the attachment. Perhaps the poet says this to justify an injustice so glaring as the false accusation of Hippolytus. But Phaedra may merely mean that he will share with her in the consequences of her love, viz. in the death that awaits her; while she may wish the chorus to suppose he had really made advances to her. In σωφρονεῖν there seems to be a double sense, 'to be more humble for the future' and (as the chorus are to understand it) 'to be chaste.' Schol. μετριάξειν καὶ μὴ ὑψηλοφρονεῖν ἐπὶ ταῖς ἐτέρων δυστυχίαις. Cf. 1034.

732. Phaedra leaves the stage to carry out her fixed resolve of committing suicide. The chorus wish that they could fly away to some place of rest from their trouble, either to a gloomy cavern in a steep cliff, or to the amber-stream in the far-off west, or to the gardens of the Hesperides. They then apostrophize the ill-starred Cretan bark that conveyed Phaedra to the port of Athens.

*ibid.* κευθμῶνες are the hollows (χηραμοί, *Il.* xxi. 495) in smooth inaccessible rocks where sea-birds breed. The word ἡλίβατος perhaps contains the root of λείος, 'smooth,' the ἡ being merely a euphonic prefix.

735. ἀρθείην δέ] 'and O that I could soar aloft,' &c., i.e. that so I might soar on wings to the shore of the



Hadriatic. In the time of Euripides, very little was known of the geography of the north parts of Italy, viz. those not including the settlements of Magna Graecia. Hence the 'amber-stream' was entirely mythical, albeit the poet would seem here to identify Eridanus with the river Po. Quintus Smyrnaeus, v. 625, ἤλεκτρόν τ' ἐπὶ τοῖσι διειδέα, τὸν ῥά τέ φασιν ἔμμεναι ἡέλιοιο πανομφαίοιο θυγατρῶν δάκρυ, τὸ δὴ Φαέθοντος ὑπὲρ κταμένοιο χέαντο μυρόμεναι μεγάλοιο παρὰ ῥόον Ἡριδάνοιο. The Schol. remarks that these places are mentioned either as sympathetic with grief (in the fates of Io and the sisters of Phaethon) or as having witnessed a metamorphosis of the human form, Io being changed into a cow, the sisters of Phaethon into trees. It is rather remarkable that both the Greeks and the Romans should have rightly explained amber as the exudation from a tree.

743. ἀνύσαιμι] See on 365.

744. ἵνα κ.τ.λ.] 'Where the Sea-King of the deep-blue lake no longer allows sailors a passage to reach that sacred boundary of the sky which is upheld by Atlas.' The ancients regarded the earth as fixed, and the sky as a rotating brazen vault, χάλκεον οὐδασ, the lower margin of which rose like a wall out of the deep ocean-stream, and was kept in its place, i.e. in its proper balance and rotation, by Atlas, who held the 'pillars of earth and sky' in the far west. (See the note on *Prom. V.* 356.) By this descent from heaven to earth the gods were supposed to visit man. Milton, *Ode to the Nativity*, "She (Peace), crown'd with olive green, came softly sliding Down through the turning sphere." Quintus Smyrnaeus, xiv. 224, αἶψα δ' ἐς Ἡλύσιον πεδῖον κίεν, ἧχι τέτυκται οὐρανοῦ ἐξ ὑπάτοιο καταιβασίῃ τ' ἀνοδὸς τε ἀθανάτοισ.

746. Hartung reads κύρειν for κύρων from the Schol., who explains it by πρὸς τὸ ἐγγίζειν εἰς τὸν ὠκεανόν. Usually (as in *Prom. V.* 738) κύρειν takes the genitive; but like τυγχάνειν (Aesch. *Cho.* 698) it seems also to take the accusative.

748. κρῆναί τε κ.τ.λ.] The poet seems to place the Isles of the Blest on the extreme verge of the horizon, where the gods themselves have contact with earth.

752. ὦ λευκόπτερε κ.τ.λ.] 'O white-sailed Cretan bark, that through the surging wave of the briny sea didst convey my queen from a happy home for a marriage most disastrous to her peace!'—ὄνασιν, the accusative in apposition to the sentence. Schol. εἰς τὴν κακὴν ὠφέλειαν τοῦ γάμου, εἰς ἀπόλαυσιν κακῶν.

758. ἀπ' ἀμφοτέρων] It seems that this is to be construed with δύσορνις, 'with a bad omen from both shores (Crete and Attica), or at least from the Cretan land, it flew to the far-famed Athens.' It was thought unlucky for



a ship to leave any shore with a bad omen. Cf. *Troad.* 409, οὐτὰν ἀμισθὶ τοὺς ἐμούς στρατηλάτας τοιαῖσδε φήμαις ἐξέπεμπες ἂν χθονός. Schol. ὅντως γὰρ ἀπὸ τῶν δύο, ἀπὸ τε τῆς Κρήτης καὶ τῆς Ἀττικῆς, κακὰ σημεῖα ἐφάνησαν αὐτῇ. But he adds, that some interpreted ἀπ' ἀμφοτέρων to mean the omens from her parents on leaving her home.

760. Μουνίχου] Munychus is the eponym hero from whom the port of Munychia was said to take its name. Schol. ὁπηνίκα ἐν τῷ Μουνυχίῳ λιμένι παρέβαλον τὰς ἀρχὰς τῶν σχοινίων καὶ ἔδησαν ἐν αὐτῷ καὶ ἐξέβησαν ἐν τῇ γῇ, τὸ τηνικαῦτα ἢ Ἀφροδίτῃ κακὸν ἔρωτα ἔπεμψε τῇ ἐμῇ δεσποίνῃ.

763. ἀνθ' ὧν] 'in consequence of which omens from both places.' Schol. ἀφ' ὧν τῶν κακοσήμεων οἰωνῶν.—κατεκλάσθη, 'she broke down in her reason through the terrible passion of unlawful love sent by Aphrodite.' Cf. *Od.* iv. 538, ὥς ἔφατ', αὐτὰρ ἔμοιγε κατεκλάσθη φίλον ἦτορ. Both ἐρώτων and Ἀφροδίτας depend on νόσῳ.

765. χαλεπᾶ δὲ κ.τ.λ.] 'And being over head and ears (sunk deep) in a distressing ailment, she will adjust to her white neck and tie upon it a noose hanging from (a beam of) her bridal chamber, unable to bear the shame of a lot in life that has become hateful to her, and preferring to it the report which will give her a good name, and endeavouring to drive from her mind her grievous love.' For καταιδεῖσθαι see *Helen.* 805, μή νυν καταιδοῦ, φεῦγε δ' ἐκ τῆσδε χθονός.

776. βοηδρομεῖτε] 'Come to the rescue, all who are near the house!' The proper meaning of βοή is 'a call for aid,' as in *Aesch. Ag.* 1320, ἀστοῖσι κηρύσσειν βοήν. *Oed. Col.* 886, τίς ποθ' ἢ βοή;

780. ἀμφιδέξιον] Schol. δίστομον, i. e. with a double edge, the handle being in the middle, as was commonly the case with primitive stone hatchets, and as the form is to be seen on early Greek vases.

782. τί δρῶμεν;] The hesitation to enter, on the part of half the chorus, is a stage-contrivance to obtain delay, since the plot required that the suicide of Phaedra should be carried out. Thus in *Aesch. Ag.* 1315 a council is held by the chorus whether they should rush into the palace at the death-cry of Agamemnon.

786. ὀρθώσατε] 'Put straight the limbs as you lay out the poor corpse.' For ἐκτείνειν see *Alcest.* 349. 366.—οἰκούρημα, 'a sad end this of one who had the care of the house.' *Heracl.* 700, αἰσχρὸν γὰρ οἰκούρημα γίγνεται τόδε.

792. ὥς θεωρόν] Schol. ἀντὶ τοῦ ἀπὸ μαντείας. Cf. 281. It was the custom for the whole household to receive with joyful welcome one who returned from the oracle with a garland on his brow.

794. εἰργασται, in a medial sense, and virtually =



πέπονθε. 'Surely no harm has been done to old Pittheus, has it?' Similarly *Elect.* 277, ὑπ' ἐχθρῶν οἱ ἐτολμήθη πατήρ. For the inquiry of the welfare of the family, and the evasion and ambiguity of the answers, compare *Alc.* 514 seqq. *Ibid.* 516, πατήρ γε μὴν ὠραῖος, εἴπερ οἴχεται.

799. συλᾶται] 'Am I being robbed of the life of one of my children?' Like ληΐζεσθαι, συλᾶν is specially applied to bandits or pirates.

803. παχνωθεῖσα] Lit. 'congealed,' 'stiffened' by grief. *Aesch. Cho.* 74, κρυφαλοῖς πένθεσιν παχνουμένη. *Il.* xvii. 112, τοῦ δ' ἐν φρεσὶν ἄλκιμον ἦτορ παχνοῦται.

807. φύλλοις] So the herald is κατάσκιος κλάδοις ἐλαίας, *Aesch. Ag.* 476, and Creon is κάρα πολυστεφῆς παγκάρπου δάφνης in *Oed. R.* 82.

809. ἀρμούς] 'the fastenings of the door,' the μοχλός (bar) or κλῆθρα (bolt, or hasp, or both). He speaks to the servants within. See *Med.* 1315—17, *Aesch. Cho.* 864.

815. πάλαισμα] 'the desperate effort of your own hand.'

816. ἀμαυροῖ] 'throws a dark shadow over your life.'

817. The ῥῆσις of Theseus, consisting of dochmiacs alternating with iambics, denotes the greatest excitement and distress. Vv. 817—29 nearly correspond (metrically) with 836—47.

818. τὰ μάκιστα] 'I have suffered woes that go beyond all the toils I have endured.' The labours of Theseus, like those of Hercules, were celebrated in the old lore.

820. κηλὶς] 'A blight (or blot) on my happiness caused by some demon,—nay rather, a total destruction of life by making it not worth living.' Schol. καταφθορὰ ζωῆς ἀβιωτοποιός. Cf. inf. 867.

822. κακῶν πέλαγος] See on *Aesch. Prom.* 765, δυσχείμερόν γε πέλαγος ἀτηρᾶς δύης.

831. πρόσωθεν] 'From some far-back time I am bringing back on myself an ill-luck sent by the gods (or by the angry spirits of the mighty dead) through the crimes of some of my forefathers.' The doctrine of ancestral guilt, bringing a ban or curse on posterity, (ἄγος), was strongly held by the Greeks, and it occurs alike in history and in tragedy. It was connected with their views of fatalism, and seemed a ready way of explaining misfortunes for which they were not personally responsible.

834. οὐ σοὶ μόνῳ κ.τ.λ.] Compare *Alcest.* 417, οὐ γάρ τι πρῶτος οὐδὲ λοίσθιος βροτῶν γυναικὸς ἐσθλῆς ἤμπλακες.

841. πότνια, καρδίαν would better agree with the metre of 822. For the accusative after βῆναι cf. *Ar. Nub.* 30, ἄταρ τί χρέος ἔβα με μετὰ τὸν Πασίαν; The meaning is, 'what caused the event that so touched your heart as to cause your suicide?'



844. στέγει] 'conceals within it.' *Oed. Col.* 15, πύργοι μὲν οἱ πόλιν στέγουσιν. *Oed. R.* 341, ἥξει γὰρ αὐτὰ, κὰν ἐγὼ σιγῇ στέγω. The question, of course, is impatiently put.

847. ὀρφανεύεται] The transitive occurs *Alc.* 165, 297.

852. Perhaps ὅσον, ἰὼ τάλας, κακὸν ἔχει δόμος.

855. τὸ ἐπὶ τῷδε] The chorus fear the possible consequences of the suicide to themselves, for not having prevented it; or, perhaps, they anticipate the fate of Hippolytus, or at least the violent resentment of Theseus. The Schol. takes it in the first sense.

858. ἐπιστολάς] 'charges or injunctions respecting her marriage and her children.' Cf. *Prom. V.* 3, σοὶ δὲ χρὴ μέλειν ἐπιστολάς, and *Trach.* 155, παλαιὰν δέλτον ἐγγεγραμμένην ξυνθήματα. These are the earliest instances, perhaps, of *written wills*. The genitive is here used as λόγοι τινος, 'words on a subject,' ὁξεῖά σου βάξις, *Ajac.* 998, 'a sudden report about you.'

860. θάρσει] Theseus anticipates some protest against a second marriage, like that in *Alc.* 305.

862. τύποι σφενδόνης] The mark or impress of the bevil (or rim) of the gold-set gem; or rather (Schol.) the impression of the seal itself within the setting, τὴν ἐπικειμένην σφραγίδα τῷ δεσμῷ. So περιβολαὶ σφραγισμάτων inf. 864 are the tie or fastening of the letter held together by the seal. *Plat. Resp.* ii. p. 359 E, καθήμενον οὖν μετὰ τῶν ἄλλων, τυχεῖν τὴν σφενδόνην τοῦ δακτυλίου περιαγαγόντα πρὸς αὐτὸν εἰς τὸ εἶσω τῆς χειρός. — προσσαίνουσι, 'greet my sight.' So παιδὸς με σαίνει φθόγγος, 'steals on my ears,' *Antig.* 1214. *Prom. V.* 854, εἰ τῶνδε προσσαίνει σέ τι. *Rhes.* 55, σαίνει μ' ἔννυχος φρυκτωρία.

864. ἐξελίξας] 'undoing,' 'opening out,' διαπτύξας, inf. 985; or perhaps, 'unwinding' the string. Cf. *Herc. F.* 977. *Troad.* 3. Schol. τὰς περιπλοκάς ἀναλύσας.

866. ἐκδοχαῖς.] Schol. κατὰ διαδοχὴν.

867. ἀβίωτος] Cf. 821. Perhaps ἐμοί γ' ἂν οὖν κ.τ.λ., 'To me certainly the condition of my life would be unbearable to meet with, in regard to (i.e. in consequence of) what has been brought about by the gods.' The ἂν is wanted to εἶη, which cannot here express a wish. But Schol. A so explains it, ἐγὼ μὴ ἐπιζήσαιμι πρὸς τὸ μέλλον γενέσθαι.

873. κακόν] Perhaps κακῶν, 'I see an omen of evil from some one (i.e. the death of Hippolytus from Theseus) as clearly as if I were a prophet.' The Schol. says "these verses are not found in some copies;" and the ὁμοιοτέλετον in δόμους and κακόν seems against their genuineness.

874. τόδε] He sees the name of Hippolytus in the letter.

879. οἶον] a short way of expressing διότι τοιοῦτον εἶδον.



880. φθεγγόμενον] 'as if it had a voice to speak.' This is said in reference to βοᾷ δέλτος.

882. ἐν πύλαις] So Arist. *Ran.* 838, ἔχοντ' ἀχάλινον ἀκρατὲς ἀθύρωτον στόμα. 'This I can no longer keep within the doors of my mouth, hard as it is to let it pass them, so dire an evil!' See sup. 677. The Scholiasts explain 'an evil difficult to escape from.'

886. ἀτιμάσας] 'He has paid no regard to the holy eye of the all-seeing Zeus,' but supposed his crime would escape detection. Cf. Aesch. *Suppl.* 374, τὸν ὑψόθεν σκοπὸν ἐπισκόπει, φύλακα πολυπόνων βροτῶν. Schol. ἀντὶ τοῦ τὸν πατρῶν Δία ὑβρίσας.

887. ἀλλ' ὦ κ.τ.λ.] The poet well makes the utterance of the fatal curse the result of a momentary excitement. The passion of Theseus is shown by his prayer that Hippolytus may die that very day.

890. σαφεῖς] This word often means ἀληθεῖς, as in σαφὴς φίλος, λόγος, μῦθος, *Med.* 72. The sense is, 'if, as I believe (εἶπερ), the curses you promised to fulfil for me were real, and not vain words.'

891. ἀπεύχου] lit. 'unpray,' i.e. retract this prayer of your's. 'You will have reason to know hereafter' (they add) 'that you were in the wrong.'

893. καὶ πρὸς γ' κ.τ.λ.] Schol. πρὸς τούτοις καὶ ἐκβαλῶ αὐτὸν ἐκ ταύτης τῆς γῆς. He means (cf. 897) that even if the curse should not take effect, he will banish his son, who will therefore have to suffer one of two evils. For the next verse compare *Prom. V.* 886, δυοῖν δὲ θᾶτερον βουλήσεται.

900. ἐξανεῖς] 'relaxing.' Usually the ἐξ has more force in this compound than the ἀνὰ, and so ἐξανιέναι means 'to send forth,' *Bacch.* 762, *Oed. Col.* 1375. But in *Androm.* 718 it means 'to loosen, to undo a knot.' Cf. sup. 285, ἀνήσω οὐδὲ νῦν προθυμίας.

902. Hippolytus, wholly unconscious of the cause of his father's anger, comes to inquire. He is met by the sight of Phaedra's corpse, and it must be admitted that his philosophising on such an occasion is pedantic and out of place.

908. οὐπω κ.τ.λ.] A short way of saying οὐπω χρόνος παλαιός ἐστιν ἐξ οὗ ἐδέρκετο. Cf. *Thuc.* i. 6, οἱ πρεσβύτεροι—οὐ πολὺς χρόνος ἐπειδὴ χιτῶνας λινοῦς ἐπαύσαντο φοροῦντες.

913. λίχνος] 'curious,' 'inquisitive.' A mind that seeks to know everything is fain to inquire even into evils. This is a sort of apology for πολυπραγμοσύνη, a habit particularly disliked by the independent Athenian.

916. μάτην] This word is sometimes added superfluously when any failure or vain result is described. So in Aesch. *Cho.* 831, λόγοι θνήσκοντες μάτην.



923. ἀλλ' οὐ γάρ] 'However, as your subtle philosophy is ill-timed, I fear your tongue may have run into excess (or overshot the mark) from your misfortunes.'

925. Theseus attributes the quiet and self-possessed demeanour of his son to hypocrisy, and wishes that there were some mark (χαρακτήρ, *Med.* 519) to distinguish men's minds as well as their faces, in which case (ὥς) the insincere friend might be self-detected, just as a criminal is sometimes detected by his own look.—For χρῆν cf. 507, 619.

929. ὅπως ἐτύγχανεν] 'an honest voice as well as one according to circumstances,' i.e. directed solely by expediency without regard to truth.—ὥς, like ἔν' εἶχον sup. 647.

932. διαβαλὼν ἔχει] 'persisted in misrepresenting me.'—νοσοῦμεν, 'have we got into trouble with you without being at all in fault?' See on 1150.

935. παραλλάσσοντες] 'rambling,' 'straying away from their proper seat in your mind.'—The Scholiasts for the most part take ἐξεδροι in a transitive sense, 'causing me to lose my sober senses.' But a better explanation is μαινόμενοι, ἐξεστηκότες, ἄδικοι, παραλογιστικοί. We might perhaps read ἐξεδρον, i.e. ὥστε εἶναι, or παραλλάσσειν may even be transitive, as in *Antig.* 298, τοῦτ' ἐκδιδάσκει καὶ παραλλάσσει φρένας χρηστὰς πρὸς αἰσχροὶ πράγμαθ' ἵστασθαι βροτῶν.

936. Theseus, amazed at the audacity, as he thinks it, of his son, breaks out in an invective against man's insincerity in general, and ridicules the Orphic doctrines which have brought about such a result in his son.

938. εἰ γάρ κ.τ.λ.] 'For if it (viz. men's audacity) shall continue to grow in bulk in proportion to a man's life, and he who comes after is to be a villain in excess of him who went before, it will be necessary for the gods to add a new earth to this world of ours, which shall be large enough to hold those who are dishonest and base by nature.' The meaning is, that vice and deceit so increase, that soon there will be no room left for rogues; the whole earth will be filled with them. Or the poet may intimate, that it will become impossible for honest men to reside on the same earth, where a majority are dishonest.

946. ἐς μίασμα] Schol. ἐπεὶ ὅλως ἐτόλμησας ἐλθεῖν εἰς τὸν τῆς Φαίδρας ἔρωτα, ὅπερ μίασμα καλεῖ. The γε expresses the ironical taunt against one who professes sanctity, but has been detected in crime. Cf. 955. He calls on his son to look him in the face, and say what his Orphic doctrines are really worth.

948. περισσός] See on 437.—ξύνει, sup. 17.—ἀκήρατος, 73.

951. προσθείς] 'Since I should thus bring on the gods the charge of folly for being so ill-judging.' Cf. sup. 717.

952. ἤδη νῦν] *i nunc*, 'Go, now, and boast of your



schooling; trade in a diet on lifeless (vegetable) food, and with Orpheus for your lord and master go on playing the fool, and holding in honour the mystic obscurities of many a written precept, now that you are caught!' In *καπηλεύειν* there seems a reference to the profits made by the 'Ορφεοτελεσταί in teaching the Orphic and Pythagorean doctrines. The Schol. less correctly renders it by *χλεύαζε, ἀποπλάνα ἀνθρώπους*. Cf. Aesch. *Theb.* 540, *ἐλθὼν δ' ἔοικεν οὐ καπηλεύσειν μάχην*, 'he seems likely to drive no small trade in fighting.' The abstinence from animal food appears to have been common to the Orphic and Pythagorean systems. See Plato, *Legg.* vi. p. 782 c, Ar. *Ran.* 1032, 'Ορφεὺς μὲν γὰρ τελετάς θ' ἡμῖν κατέδειξε φόνων τ' ἀπέχεσθαι. Hor. *Ep. ad Pis.* 391, 'silvestres homines sacer interpret- que deorum caedibus et victu foedo deterruit Orpheus.'

957. *σεμνοῖς*] 'fine.' So *σεμνὸν δῶμα, ὄνομα, σεμνήν ἐσθῆτα*, &c.

958. *τούτο*] viz. the fact that she cannot appear as a living witness against you.

959. *ἀλίσκει*] The falsity of your professed innocence is made clearer by the fact of her death.

960. *ποῖοι—τίνες*] These words are commonly combined, but the contrary order is more usual, as in Aesch. *Suppl.* 888, *οὗτος, τί ποιεῖς; ἐκ ποίου φρονήματος ἀνδρῶν Πελασγῶν τήνδ' ἀτιμάξεις χθόνα*; Theocr. ii. 90, *ἐς τίνος οὐκ ἐπέρασα, ἢ ποίας ἔλιπον γραίας δόμον*;

961. *τῆσδε*] i.e. *νεκροῦ τούδε*. Cf. 279, 482. The sense is, 'What verbal evidence of your guilt *could* be greater, or what protestation of your own innocence more credible, than the ocular proof supplied by her death?'

964. *κακὴν ἔμπορον*] She made a bad bargain if she gave a more valuable commodity, life, in exchange for a less valuable one, revenge.—*τὰ φίλτατα*, 'all that was dearest to her,' her own existence.

966. *τὸ μῶρον*] the want of modesty, *impudicitia*. Cf. 644. It is intended to meet a plea which Hippolytus may make, that the advances came from Phaedra, and met with no response from him. This appears to Theseus altogether improbable. He is the man of the world, and has a history of his own which tells the other way.

970. *τὸ δ' ἄρσεν*] Their sex, which has more resolution and more power to resist, aids them as an ally in the struggle. The Schol. took the meaning quite differently, *συγγνώμην αὐτοῖς παρέχει τὸ ἄνδρας εἶναι ἐν ἀμαρτίαις, ταῖς γυναιξὶ δὲ οὐ*. See *Electra* 1035—40.

971. *ἀμιλλῶμαι*] 'Why do I thus contend with you in arguments, when the corpse is before us, the clearest witness of your guilt?' Cf. *Suppl.* 195, *ἄλλοισι δὲ 'πόνησ' ἀμιλληθεὶς λόγῳ τοιῷδε*.



976. σοῦ] 'If I shall have to submit to be so treated by you.' In syntax this depends on ἡσσηθήσομαι, though its place in the verse rather implies παθὼν ὑπὸ σοῦ. See on 727.

977. Σίνις] A bandit so called infested the Scironian rocks in the neighbourhood of the Isthmus of Corinth. He was called πιτυοκάμπτης from tying his victims to pliant pines and tearing them asunder by the recoil. From this and similar experiments he was stopped by Theseus, who hurled him from the cliff into the sea. 'If,' says Theseus, 'I am tamely to suffer this at your hands, Sinis will say in Hades (or, his fate will be interpreted to say) that he was not killed by me, but that I was an empty boaster.'

982. τὰ πρῶτα] What was formerly first in prosperity, viz. the house of Theseus, has been turned upside down, so as to become the contrary. Cf. *Med.* 409, καὶ δίκαια καὶ πάντα πάλιν στρέφεται.

983. Hippolytus makes an eloquent and spirited defence. He is 'rude in his speech,' but will try to show that his whole course of life has been one the opposite to sensual indulgence. This is a very noble passage, and not to be ridiculed or underrated because the poet makes Hippolytus talk philosophy out of season.

*ibid.* ξύστασις] 'earnestness,' *mentis intentio*. *Alc.* 797, τοῦ νῦν σκυθρωποῦ καὶ ξυνεστῶτος φρενῶν. *Thuc.* vii. 71, ὁ ἐκ τῆς γῆς πεζὸς—πολὺν τὸν ἀγῶνα καὶ ξύστασιν τῆς γνώμης εἶχε. The plural noun has a different sense in *Andr.* 1088, *Thuc.* ii. 21, *circulos*, 'meetings.'

984. τὸ μέντοι κ.τ.λ.] 'This charge however, though it has fair arguments in its favour, yet, if one fully explains it, is not a fair one.'

986. ἄκομψος] 'wanting in eloquence.' The notion of κόμπος, κομπάζειν, is that of pretentious talk. So *Troad.* 646, κομψὰ θηλειῶν ἔπη. *Rhes.* 625, τρίβων γὰρ εἰ τὰ κομψά. *Suppl.* 426, κομψός γ' ὁ κῆρυξ.

988. ἔχει μοῖραν] *Schol.* ἀντὶ τοῦ ἔχει δὲ καὶ τοῦτο λόγον. *Aesch. Eum.* 454, αὗται δ' ἔχουσι μοῖραν οὐκ εὐπέμπελον. 'Now this too (this deficiency in a special gift or faculty) has something to be said for it; for those who make a poor figure among the really wise are more skilled in speaking before the multitude.' This perhaps contains an allusion to Cleon, who, in the year of this play (B.C. 429), which was also that of the death of Pericles, succeeded to the leadership of the Athenian demos.

990. ξυμφορᾶς] The position in which I stand before you as a culprit.

992. ὑπῆλθες] 'you made me the subject of your suspicion.' *Schol.* ὑπέδραμες, παρελογίσω.

993. κούκ] *Schol.* περισσὸς ὁ καί. More fully he should have said καὶ οὐκ ἔδοξας ἐμὲ ἀντιλέξειν.



995. σωφρονέστερος] He replies to the charge in v. 943.

997. μὴ ἀδικεῖν] i.e. τοῖς μὴ π. ἀδικεῖν, 'to adopt as friends not such as are ever trying to act dishonestly, but those who have too much honour either to propose what is wrong or to requite their associates with immoral services.'

1000. ἐγγελαστής] A man may have a friend to make him a subject of his banter, or he may be friendly to an acquaintance before his face, but laugh at him behind his back. To this sense the next verse points. He means that he selects proper objects for his regard, and then treats them with respect and sincerity.

1002. ἐλεῖν] 'to convict me.'

1005. γραφῇ] 'in painting.' See on 451. The Schol. wrongly explains ἐν τοῖς ἀναγνώσμασιν, imagining that written literature must be meant.

1007. καὶ δὴ κ.τ.λ.] 'Well! perhaps this alleged continence of mine does not convince you; it is for you then to show in what way I was corrupted by her.' This was a favourite argument with the rhetoricians, to establish a case by probabilities, ἐκ τῶν εἰκότων.

1009. ἐκαλλιστεύετο] The passive form occurs *Med.* 947, *Bacch.* 407. Similar verbs are ἀριστεύειν, κρατιστεύειν.

1011. ἔγκληρον] 'Did I expect, on the death of Theseus, to be his heir, and not only to succeed to his palace, but also to his wife?' Literally, 'to a marriage with a portion attached to it.' Schol. μετὰ τοῦ δόμου καὶ τὴν ἔγκληρον καὶ εὐπορόν σου λαβεῖν εὐνήν. By the law the property would go to the nearest blood relation, though by will a man might leave both his wife and his property to another.

1012. οὐδαμοῦ φρενῶν] Lit. 'rather I was nowhere at all in respect of sense.'

1013. τοῖσι σώφροσιν] 'You will perhaps say, a man may be chaste (not covet the wife), but yet he may wish to hold the chief power.' We might take the verse interrogatively, and (with the Schol.) refer σώφροσιν to worldly prudence: 'Or will you say that tyranny has any charms for people of sense?' It seems however more probable that σώφρων bears the same sense in 1007 and 1013. Compare *Soph. Oed. R.* 587—9. The poet takes the opportunity of expatiating at some length on this favourite theme.

1014. διέφθορε, as in *Soph. Elect.* 305, is perhaps transitive. In *Med.* 226 the active perfect is διέφθαρκα. But in *Il.* xv. 128 we read μαινόμενε, φρένας ἤλε, διέφθορας.

1016. ἀγῶνας] This allusion to the great games is, of course, an anachronism. The Schol. strangely explains ἐν τῇ κυνηγεσίᾳ καὶ ἐν τῇ φιλοσοφίᾳ.—πρῶτος, 'to stand first as victor in the contests, but to enjoy continued prosperity as the second man in the state,' i.e. leaving the risk and the



responsibility of ruling to another. There is a similar sentiment in *Ion* 625, δημότης ἂν εὐτυχῆς ζῆν ἂν θέλοιμι μᾶλλον ἢ τύραννος ὦν.

1019. πράσσειν] Here used in a general and indefinite way, 'one has the means of acting without the risk,'—the influence without the danger that attends government.

1022. οἶός εἰμ' ἐγώ] 'to attest what *my* morals are,' i.e. if you could have proved my innocence by cross-questioning her. The emphasis on ἐγώ may be meant to throw the blame on the party really in fault, the οἱ κακοί, meaning the nurse, and perhaps Phaedra too. But the Schol. explains, 'if I had a witness to my character as honest and upright as myself.'

1025. νῦν δέ] 'As it is, I can only assert on my solemn oath my own innocence.'

1027. μηδ' ἄν] i.e. καὶ ὅτι οὐκ ἂν ἠθέλησα εἰ ἡδυνάμην.

1028. ἦ τᾶρα] See sup. 480.

1033. οὐ θέμις] He alludes to his oath not to reveal the secret, sup. 657.—οὐκ οἶδα, i.e. I am bound to profess ignorance: 'I have no knowledge.'

1034, 5. These lines are rather obscure. The Schol. gives two explanations; (1) 'Phaedra was discreet in telling her love' (rather, 'in dying to preserve her virtue') 'though she was not able to conquer her passion,' and (2) with an interrogation, which would be another example (sup. 1007) of the argument from probability: 'Was Phaedra chaste, when she could not resist her desire, and I chaste, though I made a bad use of that virtue?' viz. in not at once informing you of the case. It is more likely that the poet, after his custom, plays on the double sense of σωφρονεῖν, 'to have self-control,' and 'to be discreet.' Phaedra had the latter virtue without the former: Hippolytus had the former but not the latter, for he had allowed himself to be led into this predicament. The self-blame, though not strictly just, is by no means unnatural.

1039. εὐοργησία] 'by his cool and easy temper.' Schol. ἀνεξικακία. Cf. *Bacch.* 641, πρὸς σοφοῦ γὰρ ἀνδρὸς ἀσκεῖν σῶφρον' εὐοργησίαν.—κρατήσειν, 'to influence,' 'to gain over to his side.'

1041. καὶ σοῦ γε] 'And I on my part wonder very much at *your* easy temper; for if I had been in your place, and you in mine, I would have killed you at once, and not have been for banishing you by sentences of exile.' Cf. *Med.* 453, πᾶν κέρδος ἡγοῦ ζημιουμένη φυγῇ. *Ar. Ach.* 715, καὶ φυγῇ τις ζημιοῖ (ζημιοῦν MSS.).

1047. ταχὺς γάρ] A speedy death is easiest for a man when he is in trouble; but you deserve a death which is the furthest removed from an easy one.

1050. δυσσεβεῖ] for one who has proved undutiful to



his father. The Schol. tells us this verse was not found in many of the copies.

1053. *πόντου*] See on v. 3.

1056. *ἐλέγξας*] 'What! without asking me to take an oath, or to give a solemn pledge of hand, or so much as inquiring what the prophets say, are you going to cast me out of the land without a trial?' It is clear that *ἐλέγξας* properly applies to the *μάντεις* alone, some word like *μείνας* being required for *ὄρκον* and *πίστιν*.

1057. *κλήρον*] 'the notes (observations) of a seer.' This is said in irony. Schol. *κλήροι λέγονται τὰ σημεῖα τῆς πτήσεως τῶν οἰωνῶν, ἐξ ὧν οἱ μάντεις προλέγουσιν*. See *Phoen.* 838.

1059. *χαλρεῖν λέγω*] See sup. 113. For this disparagement of *μάντεις*, which is first found in *Il.* xii. 238, see *Rhes.* 65, *Ion* 374, *Hel.* 746—57.

1060. *λύω*] absolve from all obligation by my oath. But to Theseus it would mean, 'Why do I not swear I am innocent?'

1063. *μάτην*] 'I should violate to no good purpose my oath of secrecy, since I should not be believed.' This is a fine trait in the character of Hippolytus. Rather than break an oath, which, under the circumstances, was hardly of moral obligation (612), he prefers to bear the brunt of his father's anger. By the phrase *συγχεῖν ὄρκους* the Greeks expressed that political confusion which results from the breaking of treaties. But it may originally have referred to the obliteration of written words; see *Iph. A.* 37.

1064. *τὸ σεμνόν*] 'your cant,' viz. in appealing to the gods. Theseus, of course, is not aware that his son is pledged to silence.

1067. *τῇδ' ἐπ' αἰτία*] Such a charge as this supposed relation with my own father's wife will make me shunned as a murderer would be.

1069. *κομίζων*] See on 1261.

1070. *πρὸς ἡπαρ*] Supply *ἦλθε*.

1071. *εἰ δὴ*] If I really am shown to be base by the evidence, and if you think me so in your own mind.

1074. *φθέγμα*] See sup. 418, and 1022.

1077. *οὐ λέγον*] You are proved to be guilty *ἔργῳ*, not merely *λόγῳ*. Cf. 1024.

1079. *ὥς*] See sup. 930. The sense, which the Schol. partly misunderstood, is 'for then I would have shed tears at my own misfortunes,' since Theseus, who is standing opposite, is relentless.

1080. *σέβειν*] 'to hold in regard.' Theseus thinks the sentiment just uttered is a selfish one.—*δίκαιος ὢν*, 'with all your pretence of being upright and just.'

1082. *πικρὰ γοναί*] Alas for my birth into the world,



since I was only born to die in exile.—νόθος, as if his father's resentment against him was on that account.

1085. ξενούσθαι] that he be made a ξένος, banished to a foreign land.

1086. κλαίων] 'to his cost.' Aesch. *Suppl.* 902, κλαίοις ἄν, εἰ ψεύσεας, οὐ μάλ' ἐς μακράν.

1088. λόγοις] Cf. 1065.

1091. ὅπως φράσω] 'how I can give expression to them,' i.e. to my grief at the fate that awaits me. The address is full of feeling and natural sentiment. He bids goodbye first to Artemis, then to Athens, which was a part of the kingdom of Theseus as well as Troezen; lastly, to his young friends and companions in the chase.

1096. ἐγκαθηβᾶν] 'to spend a happy youth in.' So ἐνδυστυχῆσαι, *Bacch.* 508, *Phoen.* 727; ἐγκαθυβρίζειν, *Troad.* 997, 'to exercise one's insolence upon;' Ar. *Av.* 122, σισύραν ἐγκατακλινῆναι μαλθακὴν, *ib.* 38, καὶ πᾶσι κοινὴν ἐναποτίσαι χρήματα 'a city for all alike to be taxed in.' Hippolytus alludes to his favourite horse-racing and hunting-grounds.

1099. προσείπατε] 'Give me a kind word at parting.' Cf. *Alcest.* 194.

1102. The chorus—speaking, as the Schol. remarks, mostly in the masculine, as representing the poet,—make some reflexions on Providence, and the uncertainty of human affairs. They illustrate their remarks by the fate which has befallen Hippolytus, and they lament the absence of a friend henceforth from his familiar haunts.

*ibid.* μελεδήμαθ'] 'The care which the gods show for human affairs (i.e. their absolute disposal of them), whenever it comes into my mind for consideration, does much to take away my grief; but when I cherish a secret hope of understanding it I fail, when I regard its action on the fortunes of mortals and on their deeds.' The general meaning is, 'I am consoled by the belief in a Providence, but I am perplexed by the apparent caprice and uncertainty of its dispensations.' This may seem a commonplace; but it is the sum and conclusion of all thought on the dealings of God with man.—λύπας, the partitive genitive.—παραίρει, cf. 1316, ὦν τὴν μίαν παρείλες. *Heracl.* 908, τῶν ἀδίκων παραιρῶν φρονήματος αἰεί.

1103. ξύνεσιν] An intelligent view of the way in which Providence acts.—λείπομαι, as sup. 324, ἐν δέ σοι λελείψομαι, 'I am at fault.'—ἐν τύχαις, viz. when I see what ἔργματα meet with what τύχαι.

1108. ἀλλὰ γάρ κ.τ.λ.] '(But all my hopes of understanding it are vain); for things change from one way to another, and men's lives are ever shifting in endless vagaries.'



1111. εἶθε μοι κ.τ.λ.] 'O that Fate would grant to my prayer this boon from heaven,—a lot in life associated with prosperity, and a mind unimpaired by (or in) grief!' Schol. καὶ ἐν κακοῖς ἀφθαρτον καὶ ἀβλαβῇ τὴν ψυχὴν. Here the feminine participle is used; but we have λεύσσων again in 1120.

1116. δόξα] 'And may I hold views which are neither too refined (cf. 261), nor on the other hand sham and discredited; but by adapting my habits to suit the morrow, whenever it comes, may I be happy with them through life.' It is hard to say if ἀεὶ is to be construed with χρόνῳ or with συνευτυχολίῳ. We have εὐτυχεῖν ἀεὶ sup. 1018. The wish seems to consist in the happy temper that can adapt itself to circumstances, and take things easily, without too much anxiety about attaining perfect happiness in life. Some explain δόξα of reputation rather than of sentiments, with the Schol., μὴ σχῶ μεγάλην δόξαν, μήτε μικράν, ἀλλὰ μέσην καὶ σεμνήν. But one can hardly fail to compare the sentiment referred to in 261, βίотου δ' ἀτρεκεῖς ἐπιτηδεύσεις φασὶ σφάλλειν πλεον ἢ τέρπειν.

1121. καθαρὰν] 'clear,' unmixed with doubt.—παρ' ἐλπίδα, 'these events that have happened beyond my expectation.'—'Αθάνας, the singular noun, after the epic usage. The Schol. cites *Od.* vii. 80, ἔκετο δ' ἐς Μαραθῶνα καὶ εὐρυάγυιαν 'Αθήνην.

1130. ἀμφὶ] 'in attendance upon.'

1131. 'Ενετᾶν] See sup. 231.—Λίμνας, v. 228. The accusative expresses transition over the course; cf. ἀλητεύων χθόνα sup. 1029. A short expression for οὐκέτι ἐπιβήσει (the second person of ἐπιβήσομαι,) πώλους (ἐλαύνων) τρόχον. Schol. οὐκέτι εἰς συζυγίαν 'Ενετᾶν πώλων βήσῃ. It may however be questioned if ἐπιβάσει is not the third person of the transitive future, 'never more shall he set them on the course.' We have ἐναιρεν in 1129, but φυγᾶ σᾶ in 1140. By κατέχων ποδὶ the act of the driver seems described when he pulls back the horses by setting his foot firmly in front of the car, αὐταῖσιν ἀρβύλαισιν ἀρμόσας πόδα, inf. 1189 and 1222, ἱμάσιν ἐς τοῦπισθεν ἀρτήσας δέμας. Schol. ἀντιβαίνοντες γὰρ τῷ ποδὶ ἀνακρούουσι τοὺς χαλινούς.

1135. ὑπ' ἀντυγί] 'the music that was kept up by the strings from (or under) the cross-bar of the lute shall henceforth cease in your father's house.' Compare *Alcest.* 343. By ἀντυξ the ζυγόν is meant, the cross-bar on the lute.

1137. ἀστέφανοι] see sup. 73.—ἀνάπαυλαι, the haunts, resting-places of Latona and her daughter Artemis.

1141. λέκτρων ἄμιλλα] 'Gone too is the rivalry of the maidens to win your hand in marriage.'

1142. σᾶ δυστυχία] the causal dative; δάκρυσι is the dative of mode or manner.



1145. ἀνόνατα] i.e. μάτην. *Alcest.* 413, ἀνόνατ' ἐνύμφευσας.

1147. μανίω] Schol. ὀργίζομαι, χαλεπαίνω τοῖς θεοῖς.

1148. συζύγαι] Here the adjective = σύζυγες. The Schol. understands ἔφοροι τῆς συζυγίας, γαμήλιοι. But the union of the three goddesses is one of their characteristics, e.g. *Hor. Carm.* iii. 19. 16, 'Gratia nudis juncta sororibus.' These goddesses are invoked as having in their care the ὥρα or youthful beauty of Hippolytus.

1150. οὐδέν] for οὐδαμῶς. *Prom.* V. 47, πόνων—οὐδέν αἰτία τέχνη. Cf. 933, 1150, 1382.

1158. Construe, πολίταις οἷ τ' Ἀθ. καὶ οἷ γῆν Τρ. ναίουσι. Schol. πολίτας φησὶ τοῦ Θησέως Ἀθηναίους καὶ Τροϊζηνίους· τούτων γὰρ ἀμφοτέρων πολίτης ἐστίν, ἐκ μὲν πατρὸς Ἀθηναίων, ἐκ δὲ μητρὸς Τροϊζηνίων.

1163. ἐπὶ] 'on the slight turn of the scale,' *parvo discrimine.* *Oed. R.* 961, σμικρὰ παλαιὰ σώματ' εὐνάζει ῥοπή. *Heracl.* 690, σμικρὸν τὸ σὸν σήκωμα προστίθης φίλοις.

1171. πῶς καὶ] This formula, as in *Hec.* 515, is used in asking for information, while καὶ πῶς, καὶ τίς &c. express incredulity, or put the question with irony.

1172. ῥόπτρον] Properly the slip of wood which is made to fall by a creature entering a trap, ἵπος or σκανδάληθρον, *Ar. Ach.* 687. *Hesych.* τὸ ἐπικαταπίπτειν τῆς παγίδος καὶ συλλαμβάνειν. καὶ τὸ ἐπίσπαστρον τῆς θύρας. In this latter sense the word occurs *Ion* 1612.

1173. πέλας] The stadium was near the wet sea-strand, but on the high and dry fore-shore, sup. 234.

1174. κτενίζειν (κτεῖς) ψήκτραις is to currycomb the horses, ψάω and ψήχω being specially used of smoothing down hair (sup. 110).

1175. ἦλθε] He explains the cause of their grief. 'A messenger had come telling us that Hippolytus had been sentenced to a miserable exile by you, and would never again set his returning foot on this land.' Cf. 1048.

1179. ὀπισθόπους] See sup. 54. Perhaps the poet wrote ἠλίκων θ' ὀμήγυρις.

1182. ἀλύω] 'Why am I thus distraught with grief?' This word expresses any kind of fatuity, as *Aesch. Theb.* 386, τοιαῦτ' ἀλύων ταῖς ὑπερκόμποις σάγαις.

1186. θᾶσσον ἢ λέγοι τις] The ellipse of ἂν is rare. Cf. *Bacch.* 747, θᾶσσον—ἢ σὺ ξυνάψαις βλέφαρα, where however the MS. Flor. has ἢ σε ξυνάψαι. See sup. 868.

1187. παρ' αὐτόν] 'quite close to,' i.e. so that he had not to walk to meet them. *Bacch.* 766, κρήνας ἐπ' αὐτὰς, ἃς ἀνῆκ' αὐταῖς θεός.

1188. ἄντυγος] This is not the rail in front, but the curved loop at the back of the car, as is shown by numerous examples in ancient art, as well as by the Homeric accounts, if rightly explained. The driver, on stepping into the car



behind, at the same time took hold of the reins which were tied or hooked to the ἄντυξ on each side, *δοιαὶ περίδρομοι ἄντυγες*, *Il.* v. 728. *Ibid.* 262, ἐξ ἄντυγος ἡνία τείνας.

1189. ἄρμόσας] 'Setting his foot in its place in the car, all booted as he was.' See sup. 1134. The ἄρβύλη was a walking-shoe or boot, perhaps that of a hunter; cf. *Bacch.* 638, 1138; yet the shoe worn by the chorus is called ἄρβύλη in *Orest.* 140. The meaning seems to be that Hippolytus entered the car and drove off at once without stopping to change his shoes. See *Prom. V.* 137, σύθην δ' ἀπέδιλος ὄχω πτερωτῶ.

1190. ἀναπτύξας] opening out, i.e. expanding the palms, ἀνατείνας.

1193. ἦτοι κ.τ.λ.] 'At all events when I am dead, if not in my lifetime.'

1194. ἐπῆγε—ὄμαρτῇ] He applied the goad to both steeds at once.

1196] πέλας χαλινῶν] Perhaps the horses were led, by way of compliment to the master. *Juv.* x. 45, 'niveos ad fraena Quirites.'

1197. εὐθύς] The incorrect use of this word for εὐθὺ, 'straight towards,' shows this verse to be, in all probability, an interpolation.

1198. εἰσβαλεῖν, when intransitive, is chiefly used of hostile invasions. Here we might perhaps supply τὸν δεσπότην or τὸ ἄρμα as the object, 'when we were just getting him into a solitary place.' Cf. *Iph. T.* 261, βοῖς ὕλοφορβούς πόντον εἰσεβάλλομεν. But Schol. B. explains it by ἐφθάσαμεν, 'as soon as ever we had got to,'—a poor rendering of the imperfect. For the idiom ἐπεὶ—ἦν τις in narration, cf. *Iph. T.* ut sup., *Bacch.* 1043—1051.

1199. τοῦπέκεινα] 'on yonder side of;' opposed to τοῦπὶ τάδε, 'on this side.' Aesch. *Suppl.* 255, Πίνδου τὰπέκεινα—τῶνδε τὰπὶ τάδε κρατῶ. Schol. ἀντὶ τοῦ πόρρω. The event is described as taking place on the further or Corinthian side of Argolis, in the district called Epidauria. By ἤδη it is merely meant that when they had got so far they commanded a full view of the Saronic gulf in front of them.

1201. χθόνιος βροντῇ] like the rumbling (earthquake) thunder of the nether Zeus.

1204. νεανικός] 'violent,' σφοδρός. Schol. ἰσχυρός, μέγας.

1206. ἰρόν] 'supernatural.'—στηρίζον, intransitive, as *Bacch.* 970, ὥστ' οὐρανῶ στηρίζον εὐρήσεις κλέος.—ἀφηρέθη, see on 644 sup. Literally, 'My sight had the projecting shores of Sciron (the Scironian rocks, sup. 979) taken from it in respect of beholding it.' The infinitive is added expletively in such sentences, with or without μὴ, τὸ μὴ, or τὸ μὴ οὐκ. If the subject of the verb had been κύμα, the poet would have said ὥστ' ἀφείλετο κ.τ.λ.



1211. καχλάζον] 'Throwing around much bubbling foam by a sudden spurt of the sea.' The account is that of an ἐπίκλυσις or earthquake-wave, which perhaps is the real origin of the story. In all ages and nations a belief in wonderful sea-monsters has existed among uninformed people.

1213. αὐτῷ κ.τ.λ.] 'At the very moment the surge broke on the shore, and with it the huge wave.'—καὶ τρικυμία is merely exegetical of κλύδωνι. See *Prom.* V. 1036, οἷός σε χεიმῶν καὶ κακῶν τρικυμία ἔπεισ' ἄφυκτος.

1217. κρεῖσσον δεργμάτων] 'too great for mortal eyes to behold,' 'too terrible to see.'

1220. ξυνοικῶν] 'being familiar with the habits of horses.'

1222. ἀρτήσας] He leaned back his body so as to hang its weight on the tightened reins. In this consists the comparison with the oarsman, who throws back the weight of his body in rowing.

1223. ἐνδακοῦσαι] 'taking the forged bit between their teeth,' ἐνδακῶν τὸν χαλινὸν, *Plat. Phaedr.* p. 254 D.

1226. μεταστρέφειν, 'to turn round in quest of something,' implies the paying of regard to a call or summons behind. Hence it takes the genitive in the sense of showing regard to, *Schol. φροντίδα ποιούμεναι*. So *Soph. Aj.* 90, τί βαιὸν οὕτως ἐντρέπει τῆς συμμάχου;

1228. ὥστ' ἀναστρέφειν] 'so as to turn it back,' viz. on to the rough and rocky ground.—ἐκμαίνων, transitive, as in *Bacch.* 36, πᾶν τὸ θῆλυ σπέρμα—ἐξέμηνα δωμάτων. The verse however here reads like an interpolation. The object of the sea-monster, as sent to do the behest of Poseidon (*sup.* 887), was to push the car, as it were, by frightening the steeds on to rocky ground where it would be upset, and the driver of it killed. Hence πελάζων ἄντυγι means that it kept coming up close behind, so as to impel the horses forward.

1232. ἀνεχαλτίσεν, properly said of a horse dislodging its rider or tossing off its yoke, here refers to the ejecting of the driver from his place in the car.

1233. ἀψίδα] the periphery or outer rim of the wheel. Compare τεθρίππῳ προσέβαλε, *Herod.* vi. 70, 'came into collision with a four-horsed car.'

1234. σύριγγες] the hollow axle-boxes. *Aesch. Suppl.* 177, σύριγγες οὐ σιγῶσιν ἄξονήλατοι.—ἐνήλατα 'the linchpins.'

1237. δυσεξήνυστον] 'difficult to be got clear of.' Compare δυσέκπερατον, *sup.* 678.

1238. σποδούμενος] 'bruised,' 'knocked to pieces.' *Andr.* 1129, πυκνῇ δὲ νιφάδι πάντοθεν σποδούμενος προὔτεινε τεύχη. To this disaster the name *Hippolytus* bears refer-



ence coincidentally with the name of the Amazon Hippolyte, *quasi ὑφ' Ἰππων λυθείς*. The accident described was probably frequent in chariot-races; see Soph. *El.* 746, *καὶ ἀντύγων ὤλισθε, σὺν δ' ἐλίσσεται τμητοῖς ἱμᾶσι*. Ovid, *Fast.* vi. 743, 'exciderat curru, lorisque morantibus artus Hippolytus lacero corpore raptus erat.'

1247, 8. This distich is perhaps a spurious addition. The epic form *ἐκρυφθεν* for *ἐκρύφθησαν* is very rare in Attic, and *οὐ κάτοιδ' ὅποι χθονὸς* seems a feeble repetition of *οὐ κάτοιδ' ὅτῳ τρόπῳ* in 1245. Besides, the sudden vanishing of the horses together with the bull seems absurd and unnecessary to the narrative.

1254. *πεύκην*] This shows that Phaedra had written on a thin piece of wood, *σανίς*, which is called *δέλτος* sup. 857, 865, and was fastened with a seal, perhaps tied round with a string and then sealed, *περιβολὰς σφραγισμάτων*, 864.

*ibid.* *ἐπίσταμαι*] 'I have positive knowledge that he is good.'

1256. *χρεών*, a word of very obscure formation, is here indeclinable.

1260. *οὐθ' ἡδομαι κ.τ.λ.*] The joy is precisely counterbalanced by the grief, so as to leave, as it were, a neutral impression on the mind.

1261. *κομίζειν*] This word has a meaning somewhat different from *πορεύειν*. It implies care in conveying, and is often applied to bringing home a body for interment. So *Oed. Col.* 589, *κεῖνοι κομίζειν κείσ' ἀναγκάζουσί με*. Aesch. *Cho.* 670, *εἴτ' οὖν κομίζειν δόξα νικήσει φίλων, εἴτ' οὖν μέτοικον ἐς τὸ πᾶν αἰεὶ ξένον θάπτειν*. Eur. *Suppl.* 126, *κομίσαι σε, Θησεῦ, παῖδας Ἀργείων θέλων*. See *ib.* 25, *Hec.* 222. Another sense is, 'to take care of,' as sup. 1069, *ξένους κομίζων*, and Aesch. *Cho.* 254, *κομίζειν οἶκον*. Though not dead (1246), Hippolytus was rightly thought to be past recovery.

1267. *δαιμόνων συμφοραῖς*] That I may prove to him his guilt by this heaven-sent calamity, or this judgment which has overtaken him.

1268. While the attendants are gone to bring Hippolytus in a litter, the chorus makes a short address to Cypris, which is followed by the apparition of Artemis to explain mistakes and misapprehensions. The *deus ex machina* is one of the favourite devices of Euripides at the close of a play, as in *Androm.*, *Hel.*, *Elect.*, *Suppl.*, *Iph. T.*, *Ion* and *Orestes*.

*ibid.* *ἀκαμπτον*] *δύσκαμπτον, σκληράν*.

1270. *ἀμφιβαλών*] surrounding his victims, taking them captive, by his nimble wing, i.e. taking them by surprise, and too quickly for them to escape. The word is borrowed from a hunter's net. Like *circumdare*, it takes the double construction, *τί τινι* and *τινά τινι*.



1273. *θέλγει*] 'Love beguiles every one against whom he comes with maddened heart, with wings glittering like gold, be it the offspring of wild beasts that haunt the hills, or creatures of the sea, or such as the earth breeds warmed by the sun's bright eye, or man; for over all these alike thou alone, O Cypris, dost hold a queenly sway.'—*σκύλακες*, usually applied to the young of dogs, here seems to include those of bears, wolves, lions, &c.—*κραδία*, probably in reference to the person inspired by love.

1280, 1. *κρατύνειν τιμὰν*, a cognate accusative meaning *κρατεῖν κράτος*. Compare *Ag.* 1447, *κράτος—καρδιόδηκτον ἔμοι κρατύνεις*. *Soph. Phil.* 365, *τῶν δ' ὀπλων κείνων ἀνὴρ ἄλλος κρατύνει νῦν, ὁ Λαέρτου γόνος*. *Aesch. Suppl.* 366, *κρατύνεις βωμὸν ἐστίαν χθονός*.

1282. *σὲ τὸν κ.τ.λ.*] 'You, the high-born son of Aegeus, I bid to hear what I have to say.' *Aesch. Prom.* 965, *σὲ τὸν σοφιστὴν—λέγω*. *Soph. Ant.* 441, *σὲ δὴ, σὲ τὴν νεύουσαν ἐς πέδον κᾶρα, sc. ἐρωτῶ*.

1286. *τοῖσδε*] *Schol. ταῖς κατὰ τὸν Ἰππόλυτον κακώσεσι*.

1289. *ἀφανῇ κ.τ.λ.*] *Schol. εἰργάσω ἀφανῶς καὶ ἀνεξελέγκτως, πεισθεὶς τοῖς ψευδέσι λόγοις τῆς σῆς γυναικὸς, καὶ τοῦτο ποιήσας φανεράν ἔσχεις βλάβην*.

1292. *μεταβάς*] somewhat laxly used in the sense of *μεταβήσας, μεταλλάξας*. Similarly *Heracl.* 802, *ἐκβὰς ἀρμάτων πόδα*.

1294. *ἀγαθοῖς* is emphasized by the particle, 'Among good men you have no part in life that you can maintain.' Cf. *Androm.* 590, *σὺ γὰρ μετ' ἀνδρῶν, ὧ κάκιστε κακὸν κακῶν*; A poetical way of saying *οὐ μετέχεις μέρος κ.τ.λ.*

1296. *κατάστασιν*] 'the present position of your troubles,' i.e. the hopelessness of relieving them, and the revelation concerning them which will only give you pain. For *προκόπτειν* see sup. 23.

1298. *ἐς τόδε*] 'for this very purpose, viz. to show,' &c.

1300. *οἷστρον*] 'The maddening effect of love in your wife, or, in a certain sense, her noble disposition,' i.e. in killing herself to save her reputation. The poet uses *γενναιότης* again in *Ion* 237, *Phoen.* 1680.—*τῆς γὰρ κ.τ.λ.*, see sup. 28.

1304. *γνώμῃ*] 'by resolution.'

1305. *οὐχ ἐκούσα*] 'by no fault of hers.'

1308. *οὐδ' αὖ κ.τ.λ.*] 'Nor on the other hand when made out to be base by you, did he take away from his oath its solemn obligation, being by birth an honourable (or god-fearing) man.' Here *ἀφελεῖν* is to be distinguished from *ἀφελέσθαι*, which takes a double accusative. We may also construe *ὄρκων πίστιν* 'he did not withdraw the pledge of his oath which he had once given.' By *κακούμενος* he seems to mean *κακιζόμενος*. Compare *κακύνομαι* sup. 686.

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1315. ἀρ' οἴσθα] 'You remember, don't you? that you had from your father three wishes against your enemies that were to come true. One of these you took from the rest, base man! and used it against your own son, when you might have done so against a foe.'—σαφεῖς, cf. 890.—παρεῖλες, sup. 1103, *Hec.* 591, τὸ δ' αὖ λίαν παρεῖλες ἀγγελοθεῖσά μοι γενναῖος.

1318. πατήρ μὲν οὖν] 'Thus then the sea-god, your father, with good intentions towards you, gave you just what he was bound to give, since he had promised it; but you both in his sight and mine appear base, in that you did not wait for any proof or any declaration of seers, nor made any inquiry of them, nor gave the matter any long consideration, but with greater haste than became you uttered the curse against your son, and so caused his death.' By πίστιν the poet seems to mean πίστωση, 'legal proof of the case.'

1329. ἀπαντᾶν] 'to go against,' 'to oppose,' 'to thwart.'

1331. ἐπεὶ κ.τ.λ.] 'For be well assured, I myself, if I had not stood in fear of Zeus, never would have incurred such discredit as to allow a man, who of all mortals was dearest to me, to die; but, with respect to your share in the fault, in the first place ignorance of the facts sets you free from the charge of baseness; in the next place, the deceased lady left no chance of inquiry by words, and so brought conviction to your mind.'—ἀναλῶσαι, properly to expend or use up (sup. 506), here bears a correlative meaning, to leave nothing behind,—to render impossible all verbal refutation of the charge.

1340. χαίρουσι] Verbs of rejoicing and the contrary often take an accusative of the object. So *Aesch. Theb.* 810, χαίρειν πόλιν εὖ πράσσουσιν.

1343. σάρκας νεαράς] So σάρκας γεραιὰς in *Med.* 1217.

1346. δίδυμον πένθος] a two-fold mourning, viz. for Phaedra and Hippolytus.—καταληπτόν, 'got from the gods;' more usually grief is said καταλαβεῖν τινα than a man is said καταλαβεῖν λύπην. Hence the verbal may perhaps bear an active sense, 'overtaking it,' viz. the palace.

1350. χρησμοῖς] Schol. B αἰτήσεσι, as if he derived the word from χρεῖζω. Hesychius has χρησμός· τιμωρία, which might refer to this passage, if we read χρησμοῖς· τιμωρία. In *Aesch. Ag.* 1545, ἐς τόνδ' ἐνέβης ξὺν ἀληθείᾳ χρησμόν, the sense is 'a law of retribution.'

1354. ἀναπαύσω] 'let me rest my weary body.' The hortative subjunctive, as sup. 178, 567.

1360. δεξιᾷ] for ἐκ δεξιᾶς, the dative being that of relation to or respect of the object. There were variants δεξιᾷ, ἐν δεξιᾷ, and ἐνδέξια. The latter is the epic usage (e.g. *Il.*



vii. 184), but it violates the pause almost invariably observed in anapaestic systems.

1361. πρόσφορα] Cf. 112. For προσφόρως, Schol. προσεχόντως, 'carefully,' lit. 'in a manner suited to my condition.'—συντονα, 'simultaneously.' Thus Hercules, *Trach.* 1024, exclaims τᾷδέ με τᾷδέ με πρόσλαβε κουφίσας.

1362. κατάρατον] 'The victim of a curse through my father's mistake.'

1365. ὑπερσχών] 'surpassing.' Aesch. *Pers.* 705, ὦ βροτῶν πάντων ὑπερσχών ὄλβον εὐτυχεῖ πότμῳ. See also *Prom.* V. 221.

1368. τῆς εὐσεβίας] a genitive of price or equivalence, 'for the god-fearing life I have shown to men.'

1371. βαίνει με] See sup. 841.

1374. προσαπόλλυτε] It is not clear if this is the imperative, which however would be the aorist according to the ordinary usage. The second person of the present tense means 'You are killing me (by giving me pain) more than I am fatally hurt by the fall' (πρός).

1375. ἀμφιτόμου] 'I long for a two-edged lance (or sword) to cut me to pieces.' Cf. *Hec.* 1075, τέκν' ἔρημα λιπὼν βάκχαις "Αἰδου διαμοιρᾶσαι. Aesch. *Ag.* 1472, δολίῳ μόρῳ δαμείς ἐκ χερὸς ἀμφιτόμῳ βελέμνῳ.

1377. εὐνάσαι] Soph. *Trach.* 1005, εἶάτέ μ', εἶάτέ με δύσμορον εὐνάσαι.

1379. The τε couples ἐξορίζεται with ἔμολε, 1382. Schol. ἀπὸ τοῦ ὄρου ἐκείνων εἰς ἐμὲ ἔρχεται τὸ τῶν πρόγονων μύσος· ἀναφέρει δὲ καὶ ἐπὶ τὸν τῶν Παλλαντιδῶν φόνον. More probably the reference is to Tantalus and Pelops, from whom Aethra, the mother of Theseus, and daughter of Pittheus, was descended. See sup. 831. 'The evil deeds of blood-stained relations, my forefathers of old, are passing beyond their original limits and linger not in their course; on me they have come, O why? when I am in no wise the cause of the evil.' οὐδὲν, cf. sup. 933.

1386. ἀναλγήτου] Perhaps ἀνάλγητον, 'so as to feel no more pain from this suffering.' It is difficult to make any sense of the genitive, which the Schol. wrongly explains by πολυαλγήτου.

1391. ὀδμῆς] The presence of a divinity was thought to be indicated by a fragrance. So *Prom.* V. 115, τίς ἀχῶ, τίς ὀδμὰ προσέπτα μ' ἀφεγγής; In the very beautiful scene which concludes this noble tragedy, Artemis is ἀποπτος, visible to the spectators, but hovering over the stage so as not to be seen by the actors upon it.

1396. οὐ θέμις] As the sister of Apollo, the god of joy and brightness, she might not give way to grief. Cf. inf. 1437.

1401. φρονῶ] Schol. ἐννοῶ.



1402. ἐμέμφθη] 'She was dissatisfied with the honour paid to her, and was vexed at his chastity.' See sup. 102, seqq. Valckenaer compares *Il.* i. 93, οὐτ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται οὐδ' ἐκατόμβης.

1409. ἢ 'μέ] for ἐμαντὸν, as in *Andr.* 256, ἀλλ' οὐδ' ἐγὼ μὴν πρόσθεν ἐκδώσω μέ σοι. *Iph. A.* 677, ζηλῶ σε μᾶλλον ἢ 'μέ τοῦ μηδὲν φρονεῖν.

1415. ἀραῖον] 'O that the race of mortal men could bring a ban upon the gods!' i.e. as easily as they can upon men. Schol. εἶθε ἦν καταρᾶσθαι ἄνθρωπον θεῶ, ἵνα ἀμυνῆται τὸν Ποσειδῶνα ὑπὸ καταρῶν τοῖς θεοῖς. The adjective has an active sense also in *Med.* 608, καὶ σοῖς ἀραῖα γ' οὔσα τυγχάνω δομοῖς. *Iph. T.* 778, ἢ σοῖς ἀραῖα δώμασιν γενήσομαι.

1416. ἔασον] 'never mind,' i.e. think not of retribution, which will surely come by my hand, by the death of Adonis in hunting.—ἄτιμοι, 'unpunished,' Schol. ἀτιμώρητοι. *Aesch. Ag.* 1250, οὐ μὴν ἄτιμοί γ' ἐκ θεῶν τεθνήξομεν.—ὄργαι ἐκ προθυμίας, the consequences of the anger resulting from the zeal of the goddess Cypris in maintaining her own prerogatives. Sup. 438, ὄργαι δ' ἔς σ' ἐπέσκηψαν θεᾶς. The accusative (ὑπὸ ζόφον) shows that this clause depends in construction on κατασκήψουσιν. But the sense is, 'Her anger shall not fall on you without meeting a requital, even after you have been lost to this world.' The notion is, that punishment usually overtakes crimes speedily.

1420. ἄλλον αὐτῆς] 'another belonging to her,' viz. Adonis.—μάλιστα φίλτατος, cf. μέγιστον ἐχθίστη γύναι, *Med.* 1323.

1425. τιμὰς δώσω] Compare *Med.* 1382, *Iph. T.* 960.

1427. καρπουμένῳ] 'You shall reap as a reward or return for all your suffering, the meed of their tears.' This shows that the cult of Hippolytus was one of those in which the tribute of grief was paid in plaintive songs, as to Linus, Bormus, Maneros, Adonis, &c. See K. O. Müller, *Hist. Gr. Lit.* chap. 3. Pausan. ii. 32. 1.

1436. ἔχεις μοῖραν] The meaning is, the accident you are perishing by was fated; for ἔχει μοῖραν θάνατος ᾧ διεφθάρης. See sup. 988.

1437. οὐ θέμις] See sup. 1396.

1441. ῥαδίως] This conveys a gentle reproach to the goddess for not giving way to her grief at parting. Cf. Plat. *Phaed.* p. 63 A, οὕτω ῥαδίως φέρεις καὶ ἡμᾶς ἀπολείπων καὶ ἄρχοντας ἀγαθοὺς, ὥς αὐτὸς ὁμολογεῖς, θεοὺς.

1445. κατόρθωσον] 'set me erect,' i.e. let me sit up in the couch. Sup. 786, it seems to mean 'set straight.'

1448. ἀναγνον] 'with the guilt of murder upon it.'

1456. καρτέρει] 'take heart,' 'bear up against your pains.' The reply is, 'There is no more taking heart for me.' This use of the perfect passive is more common in



verbs compounded with *διά*, as in Aesch. *Theb.* 1050, ἤδη τὰ τοῦδε διατετίμηται θεοῖς. Aesch. *frag.* 263, διαπεφρούρηται βίος. *Pers.* 710, διαπεπόρθηται τὰ Περσῶν πράγματα. *Thuc.* vi. 91, διαπεπειράσθαι, *ib.* vii. 14, διαπεπολεμήσεται.

1464. *πίτυλος*] an outburst, a gush of tears. So *Alc.* 798, *πίτυλος* ἔμπεσῶν σκύφου.

1465. *τῶν γὰρ μεγάλων*] 'The talk of people about the great, and the saying that they deserve to be mourned, prevails (with the multitude more than it does about the insignificant).' The sentiment is similar in *Aj.* 154, *τῶν γὰρ μεγάλων ψυχῶν* εἰς οὐκ ἂν ἀμάρτοι. With *κατέχουσιν* we may supply *τοὺς πολίτας*.

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